THE HISTORY OF THE LIFE OF OUR Lord Jesus Christ.

Newly and faithfully translated from the FIFTH EDITION *of the* FRENCH.

By W..... C.....

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THE HISTORY OF THE LIFE OF OUR Lord Jesus Christ.

BRITISH MUSEUM

TO THE

Engliſh Reader.

ABOUT ſeventy or eighty Years ago, a Hiſtory of the Life of Chriſt was compoſed by the learned and judicious Mr. *Woodhead*. If his Style were as plain and eaſy, as his Way of treating every Subject was ſolid and unexceptionable, The Publick would have no Cauſe to wiſh for any other Abſtract of the Goſpels. But he wrote in ſo conciſe and ſublime a Manner, that an ordinary Capacity is not able, and a Man of Study muſt in many Places, engage his whole Attention, to comprehend his Meaning.

There were ſeveral in *France*, who endeavour'd to oblige the Publick with a full Account of the Words and Actions of our Bleſſed Redeemer; but none with ſo much Succeſs, in the Judgment of the late Right Reverend Biſhop of *Madaura*, as this Author, whoſe Book he therefore deſir'd me to tranſlate. And it ſeems a ſufficient Argument of its being generally approved in *France*,

that, in the Space of nine Years, it pass'd a fifth Edition.

This, I suppose, was the Occasion of its being *English'd* some short Time after, *by a Divine of the Church of* England, *with Additions*, of whose Translation I have seen the *second Edition*, publish'd in the Year 1696. Some may ask why, then, do I presume to publish a Book, which, some Years ago, was made to speak *English* by another Hand? I grant, that every Person has so justly the Propriety of his own Work, that it would be the Crime of Plagiarism, to reprint it without his Leave. But, to undertake a *new* Translation of a Book, is no more than what every Country has frequently seen practis'd; as to Poets, Orators, Philosophers and Historians, especially when the first Translations were found defective.

The Performance of the Divine above-mentioned has been examin'd from End to End: And though he says, he has *English'd* the Book *with Additions*, I dare venture to assert, that he has rather english'd it with a Multitude of *Subtractions*. As for his *Additions*, few of them make above a Line; they are generally superfluous, in some Places obscure the Sense, and in others savour of *Arianism* and *Socinianism*.

On the other side, he leaves out, in some Places a Line, in others two, three, or four; and of the Author's Preface, which he calls *a large practical Introduction*, he has discarded well nigh one Half. * Second-

* The Preface of the fifth *French* Edition, in the small

Secondly, though it ſeems his Intention to have the Words of Jeſus Chriſt, and thoſe that were ſpoken to him, printed in the *Italick* Letter, he often forgets this Rule, and what is worſe, throws in Words of his own, as Part of the genuine ſacred Text; in Contradiction to the Orders given in the laſt Chapter of the *Revelations*, Ver. 18.

Thirdly, in many Places, he miſtakes the Meaning of the *French*; in others, gives us a Paraphraſe inſtead of a Tranſlation, eſpecially in the Preface; uſes improper Words, neglects the Coherency of his Periods, and now and then tranſgreſſes the common Rules of Grammatical Conſtruction.

Laſtly, In Caſe theſe Faults had been avoided, the Deſign of the *French* Author would ſtill be croſs'd. He intended this Hiſtory for the Uſe and Edification of the poorer Sort, as well as of the Rich: Whereas the Divine has printed his Tranſlation on a large Paper, and ſubjoin'd, as a Second Part, the Lives of the Holy Apoſtles, which at the leaſt doubles the Price of his Book, and in Conſequence muſt deter many People from buying it.

ſmall Size of Twenty-fours, takes up ſixty-two Pages; and no more than Twenty and a Half, in the Miniſter's Tranſlation, a large Octavo. Whereas ſixty-two Pages of the *French*, from the Beginning of the Hiſtory, fill thirty-eight of his Tranſlation, though the very ſame Characters are employ'd in the Preface and in the Hiſtory.

For my Part, I have made it my whole Endeavour to anſwer the Deſign of the Author, in copying his plain and eaſy Style; that Perſons of the meaneſt Capacity may comprehend what they read. And if Chriſtians, from a ſerious Peruſal of the Book, be improved in the Knowledge and Practice of Religion, I ſhall think my laſt Eſſay to ſerve them ſufficiently rewarded as to this Life.

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Author's Preface.

I. *The Design proposed in this History.*

IT was for the Salvation of Men, that Jesus Christ came down from Heaven to Earth, was born, and preach'd, died, rose again, and ascended into Heaven. 'Tis therefore very reasonable, that they be instructed, in all these Mysteries, by which they have been redeemed, and learn the History of a Life and Death, all the Fruit of which belongs to them. They were the Enemies of God: Jesus Christ by his Death has satisfy'd his Father for them, and has taught them, by his Word and Example, what they must do, in order to return to him. They can never too much consider, what a God has suffered for them, in expiation of their Sins; on purpose to excite them, to make an eternal Acknowledgment, by a sincere Love, of their Obligation to him; neither can they sufficiently meditate on the Truths he has taught them, and on the Actions he has done; since they cannot be sav'd, but by the Practice of these Truths, and the Imitation of these Actions.

For

For this Reaſon the Church daily calls to our Remembrance the Death of our Saviour, in the Sacrifice of the Maſs, which is a lively Repreſentation of that on the Croſs, and ſhe inceſſantly offers this divine Sacrifice, the Blood of which has made our Peace with God, that we ourſelves may offer, what Jeſus Chriſt has offer'd for us, and that the Continuation of his Sacrifice may be an authentick Teſtimony of our Acknowledgment; for which Reaſon it is called the Euchariſt, that is to ſay, a Thankſgiving. But becauſe eternal Life, which was merited for us by the Death of Jeſus Chriſt, is only to be obtain'd, by following exactly the Laws he has given us, and the Examples he has left us, ſhe would have us, before we offer this auguſt Sacrifice, to learn ſome one of the Actions or Inſtructions of the Son of God, which ſhe preſents in the reading of the Goſpel, before the Oblation of the Maſs, and with which ſhe requires that the Paſtors entertain their Flock. And by this ſhe ſufficiently gives us to underſtand, that there is nothing ſo much ſhe recommends to her Children, as that they would inſtruct and entertain themſelves in the Life and Death of Jeſus Chriſt, both in order to thank him inceſſantly for what he did and ſuffer'd for them, as alſo to learn from his Actions what they themſelves ought to do: Since his whole Life, as St. *Auguſtin* ſays, was no other than a continual Inſtruction, for the regulating of our Manners, and that we only ſin, in proportion to the Contraſt of our Conduct to his.

We follow therefore the Spirit of the Church, in preſenting the Faithful with a Hiſtory of the Life and Death of their Redeemer. They may ſee it in the Goſpel, which compriſes what God would have us know concerning the Actions and

Doctrine

Doctrine of his Son; nor can they be too much exhorted [if duly qualify'd] to read this divine Book, in which are contained the Truths, that will be the Articles of all their Trials at the laſt Day. But as ſome would be glad to know the whole Series of the Life of Jeſus Chriſt, which they would find it difficult to collect from the Goſpel, and to ſee all the Actions, which the Evangeliſts relate, connected and reduc'd to the Order of Time, 'tis to ſatisfy ſo juſt and natural a Deſire, that the Author has reſolv'd to let this Hiſtory to ſee the Light. This Reſolution was the more willingly taken, becauſe it has been obſerv'd, that the common People, eſpecially thoſe of the Country, hardly know Jeſus Chriſt, but by what they read of him in a Book, which bears the Title of his Life, and is full of Fables, Errors and Blaſphemies. They ſhew ſufficiently, by the Pleaſure they take in reading it, how deſirous they are to know, what Jeſus Chriſt has done for their Salvation: But he cannot be ſaid to know, who knows nothing but Lies. It has been a Pleaſure to ſee the Hunger of theſe little ones; but a Grief on the other Hand to find they had nothing to feed on but the Poiſon of Falſhood; and it was thought to be an Act of Charity, to break to them the Bread of Truth, which they deſir'd.

'Tis for them that this *Hiſtory of the Life of our Lord Jeſus Chriſt* has been collected. All that is here related of him is true, becauſe nothing is related but what is found in the Goſpel. Not that a Tranſlation of the Goſpel is here pretended; but only a faithful Account of the Actions recorded by the Evangeliſts, with the Liberty notwithſtanding of chooſing the Style and Expreſſion, which may be moſt proper for making the Ignorant compre-

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hend what perhaps, in the Phraſe of the Scripture, they would hardly underſtand. And that nothing may give them Trouble, theſe two Things have been likewiſe obſerved:

1. The Actions of Jeſus Chriſt are related with all their Circumſtances: But of his Diſcourſes, only ſuch a Portion, as is moſt eaſy to be comprehended, and moſt neceſſary to be known, for the Regulation of Manners. 'Tis true, the Sermons of our Saviour make a conſiderable Part of his Life, and 'tis no leſs neceſſary to know the Truths he taught, than the Actions he perform'd. But 'tis true again, that all ſorts of Perſons are not capable of underſtanding all the Diſcourſes of the Son of God. Some there are, as thoſe he made to prove his Divinity, which employ the learned; and there are others, which provide Nouriſhment for the little ones, as thoſe that regard the eſſential Truths, which every one is obliged to know and practiſe, in order to be ſav'd. The Latter have been carefully inſerted in this Hiſtory; but in few Words, that they might not break the Narration of the Actions of Jeſus Chriſt; and in a manner that was thought moſt proper to make them intelligible to the People.

2. Though it was our Deſign to ſay nothing but what is in the Goſpel, and that there might be no Occaſion for Additions, to relate only ſuch Things as wanted no Explication; yet now and then there has been a Neceſſity of tranſgreſſing this Rule; ſome Matters have occur'd, which though difficult, could not be omitted; and the Obligation of relating them carried with it that of explaining them. Jeſus Chriſt recommended many moral Truths, under the Vails of Metaphors or Parables.

bles. It too nearly concerns all Chriſtians to know theſe Truths, not to propoſe them; but then they become unprofitable, and ſometimes even dangerous, if they be not accompanied with ſome Reflections, which help the Readers to diſcover the Senſe and make the Application of them. 'Tis in ſuch Places that ſome Remarks have been intermix'd, which without breaking the Thread of the Hiſtory, ſerve to explain what ſeem'd obſcure, to ſoften what appear'd harſh, and by this Method to prepare the Bread of Truth, that ſo it might become the Food of the Little as well as the Great. Theſe Explications and Remarks are few, ſhort, and ſuch as will eaſily be diſtinguiſh'd from what is related from the Goſpel. 'Tis believed they will be thought neceſſary, at the leaſt, for the greateſt part of them, and that the Readers will be inclined to ſay, they are rather two few, than ſuperabundant.

In fine, it was conſider'd, that if the Deſign of our Saviour, in coming into the World, be not well underſtood, it will be difficult to read with Profit, the Things he did. For as he neither acted, nor ſpoke, nor ſuffer'd, but in relation to this Deſign, we can hardly be ſaid to know his Actions and Sufferings if we know not the Motives of them; and if we conſider not the End, to which he himſelf referr'd them, we loſe the Fruit, which ought to be gather'd from them. Every Body knows, and we have ſaid it already, that the End, for which Jeſus Chriſt came and lived on Earth, was no other than our Salvation. 'Tis what Children are taught, and there is not a Chriſtian but would anſwer, were he aſk'd why the Son of God became Man, that it was in order to redeem us. But a Number of Experiences has ſhewn, that all underſtand not what they anſwer,

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and that very few know what this Redemption and Salvation is, because very few know what the Miseries are, from which Jesus Christ came to deliver them. It will therefore be expedient, to give them the History of their Fall and Wounds, before we present them with that of their Recovery; and to set before them in few Words, the happy State in which God created them; the dreadful Miseries, into which they were plung'd by Sin; and the Means, the divine Goodness was pleased to employ, for to save them. This Discovery of their Miseries will make them the more earnest to know, what their Saviour has done for their Deliverance; and they will read his Life with so much the greater Profit, when conceiving how deeply they are indebted to the divine Justice for their Sins, they will the better conceive what they owe to his Mercy for their Salvation.

II. *The Creation of Man. His Sin.*

WHEN God had created Heaven and Earth, he was pleased to establish a Master over all the corporeal Creatures he had made; and for that End, he form'd out of a Piece of Clay the Body of a Man, and shed into this Body a rational Soul. He had already created a great number of Angels, to whom he had given a Knowledge and Love of himself. But some Part of them deserted him by Pride; and these rebellious Spirits, now turn'd Devils, were thrown by a just Judgment of God into Hell, without any Hope of returning to the State from which they fell, because their Will continued after this Fall, obstinate and inflexible in Evil. God destin'd Men to fill those Places in Heaven, which

which theſe Apoſtate Angels had loſt. He did not create them all at once, as he had done the Angels; but he made one Man, and one Woman, of whom all the reſt were afterwards to be born by a continual Propagation. He call'd this firſt Man *Adam*, and gave to this firſt Woman the Name of *Eve*, which ſignifies Mother of the Living. He form'd them to his own Image, that is to ſay, he gave them a Spiritual Soul, capable of knowing and of loving him; which are the two moſt excellent Actions of every rational Creature, ſince they make up the whole Life and Happineſs of God, who is himſelf his own Felicity and Glory, in as much as he knows himſelf, and loves himſelf eternally. He therefore fill'd their Underſtanding with his Lights, and their Will with his Love. He created them juſt and innocent: Their Soul was perfectly ſubject to their Soul. There was nothing of Darkneſs nor of Trouble in their Mind, of which God was the Light and Peace: There was nothing in their body, which could make them bluſh for Shame, becauſe nothing in it was diſorderly; which makes the Scripture ſay that they were naked, without being in the leaſt aſham'd of it.

In this ſo holy and happy State they had a ſound and untainted Will and a perfect Liberty, aſſiſted with all neceſſary Graces, to do all the Good God demanded of them, and to merit that Glory, which was to be the Recompence of their Virtue. This Glory is the clear Sight of God. They knew him already, as much as he could be known by Creatures; but after the good Uſe, they had made on Earth, of this Knowledge, they were to have been tranſlated into

Heaven, there to see God in himself, and by this Sight to enjoy that sovereign Felicity, for which they had been created. Their Innocence exempted them from Death, and from all the Miseries, which are the Punishment of Sin. They were not to have suffer'd any Weariness, Pain, or Sickness, and nothing would have happen'd in the Body, that could offend the Soul, so long as the Soul gave no offence to God.

All these Advantages were not for *Adam* and *Eve* only, but for all their Posterity; and they were to have transmitted to their Children, not only their Nature, but likewise their Innocence, with all the Privileges annex'd to it.

To merit the Continuance of all these temporal Favours, and the Possession of eternal Happiness, which had been promis'd them, God requir'd no more than their Submission to his Will. To try this Submission, some Command was to be laid on them. He order'd them to abstain from the Tree of the Knowledge of Good and Evil, which grew in the Terrestrial Paradise, among all the other Trees, the Fruits of which he had allow'd them, and he threaten'd them with Death, if they dar'd to touch it. Nothing was more easy to be observ'd, than this Command; and yet they kept it not very long. The Devil, envious of their Happiness, address'd himself to *Eve* in the Figure of a Serpent, and perswaded her, that if she eat of the Fruit which was forbidden them, far from dying, as God had threaten'd, they would themselves be Gods. She suffer'd herself to be deluded by these Promises; she eat of this Fruit, and presented it to her Husband, who, by a criminal Complaisance, made himself Partaker of his Wife's Sin.

No

No ſooner had they violated the Precept of their God, but they diſcover'd the Enormity of their Fault, by the frightful Alteration that was made in them. They perceiv'd they were naked, and were cover'd with Confuſion at it, becauſe they began to feel, in their Bodies, the diſorderly Motions of Concupiſcence. God ſhew'd himſelf to them, no longer as a Father, whoſe Preſence had been, till then, their Joy and Happineſs; but as an offended Maſter, who reproach'd them with their Diſobedience, and, as a terrible Judge, who puniſh'd their Rebellion. He condemn'd the Man to eat his Bread, for the future, in the Sweat of his Forehead; he condemn'd the Woman to the Pains of Child-bearing; drove them both out of the Terreſtrial Paradiſe, where he had plac'd them; ſubjected them to all the Miſeries of Life, and pronounc'd againſt them the Sentence of Death, with which he had menac'd them. Beſides the Death of the Body, which, being ſeparated from the Soul, was to return by Corruption to the Earth, out of which it had been form'd, God condemn'd them to a ſecond Death, infinitely more terrible, which is the Death of the Soul; and this being ſeparated from the Body it enliven'd, was to live eternally in Hell among the Devils, for ever ſeparated from God, who was its Life, and ſhould have been its Happineſs, ſince it was made for him.

Such was the juſt Puniſhment of their Fault. Whoſoever, ſays St. *Auguſtine*, looks on this Condemnation to be unjuſt or exceſſive, knows not how to weigh the Malice of a Sin, which might ſo eaſily have been avoided, and conſiders not ſufficiently, what a Creature deſerves, who

ſlights the Orders of him, who created him to his own Image, and enrich'd him with his Gifts; who did not load him with a great Number of hard and tireſome Commands, but gave him one ſo very eaſy, to make him know who was his Lord, and that he might deſerve eternal Glory by his Obedience; and, in Fine, threaten'd him with everlaſting Puniſhment, if he diſobey'd. Who can expreſs, what a Crime it is, to have neglected the doing of a Thing ſo eaſy, and not to have dreaded ſuch terrible Menaces?

The whole Race of *Adam* having been corrupted in him, as in its Source and Root, was alſo condemn'd to the ſame Penalties. For as, in caſe he had continu'd in his Innocence, all his Deſcendants would have inherited, at their Birth, this Innocence, and all the Advantages that attended it; in like manner, from the Time he ſinn'd, all Men are born the Heirs of his Crime, and of all the Chaſtiſements, which have follow'd it. 'Tis this Sin, which we call Original, becauſe we contract it by our Origin; and to this Sin muſt be attributed all the Miſeries we ſuffer in Soul and Body. For the Darkneſs of Ignorance, the Corruption of our Heart, the Inclination of the Will to Evil, the Averſion for Virtue, the diſorderly Motions of Concupiſence, the Tumult of Paſſions, the exceſſive Love of one's ſelf, the Forgetfulneſs or Hatred of God, all the Sins we commit, Hunger, Thirſt, Wearineſs, Pains, Death, and, in Fine, everlaſting Damnation, are the direful Conſequences, and moſt juſt Puniſhment of this Sin, with which we come into the World, and which made St. *Paul* ſtile us the Children of the Wrath of God.

III.

III. *Incarnation of Jeſus Chriſt.*

SUCH was the State of ſinful Man, extremely different from that of the innocent Man; and his Miſery was irremediable, if it had not pleas'd God's infinite Mercy, to provide for it ſuch a Remedy, as could only be receiv'd from him. He took Compaſſion on his Creature, and reſolv'd to ſave him. The Divine Word, that is to ſay, the Son of God, the ſecond Perſon of the Bleſſed Trinity, became incarnate, taking a Body and a Soul, as we have, and united to his Divinity, in his proper Perſon, the Nature of Man, whom he reſolv'd to redeem. He became Man, therefore, without ceaſing to be God, and took upon himſelf all the Weakneſſes and Miſeries of Man, excepting Ignorance and Sin. He was pleas'd to ſatisfy for the Sin of Men, and repair the Offence they had done to God, by ſuffering himſelf for this Offence. He condeſcended to be conceiv'd of a Virgin, to be born in a Stable, to be a Child, to converſe with Men, to lead among them the Life, of which we are to write the Hiſtory. He preach'd, wrought Miracles, ſuffer'd Injuries, endur'd an infamous and painful Death, was laid in a Sepulchre, roſe again to Life, and, in Fine, aſcended into Heaven, after having order'd his Diſciples to preach his Name through the whole World; and all this to perfect the great Work of our Salvation.

Behold, to what Length God has carried his Love for rebellious Man! The Father has given his only Son, and this Son has given himſelf for them. Let us not aſk, why he choſe not, in Order to ſave us, a Way more eaſy, and leſs chargeable to

himſelf. 'Tis certain, that any other Way was poſſible to the Almighty; but 'tis certain, withall that we ought to look on this, he has taken, as the moſt advantageous for us, and the beſt proportion'd to our Wants: ſince God, who has prefer'd it to all others, is not only Almighty; but Wiſdom itſelf, which cannot be deceiv'd in the Ways it chuſes to obtain its End. Let us not examine what other Method God might have taken, but attentively conſider, how exceedingly this, which he has taken, conduces to his Glory, and to our Advantage.

God, in the Incarnation of his Son, has manifeſted his infinite Power and Goodneſs. For he has given Man to underſtand, that when he permits Evils, which he could have prevented, he knows how to draw from them the great Goods he intends, and to make inſtrumental to his Glory, thoſe very Sins, which diſhonour him. He has likewiſe made appear his Mercy and his Juſtice: For, he pardons the Guilty, and, at the ſame time, receives a Satisfaction equal to the Offence committed. He there diſcovers the admirable Diſpoſitions of his Wiſdom, which finds a Way to ſatisfy at once his Anger and his Love, and ſo manages the Intereſt of the Criminal, whom it ſaves, as not to hurt that of God, who is offended.

In effect, God is aveng'd, and the Sin of Man is puniſh'd, by the Death of Jeſus Chriſt. He has born the Puniſhment of it in his own Body; he has offer'd to his Father a Victim, which could not diſpleaſe him, becauſe it was pure and innocent, and paid him an Honour equal to the Injury he had receiv'd; foraſmuch as it was of infinite Value, being united to the Divine Perſon.

ſon. The perfect Submiſſion of a God made Man, obedient even to Death, has ſufficiently repair'd the Diſobedience of one, who is only Man. Men are ſav'd, becauſe another has charg'd himſelf with their Crime, and with the Puniſhment they deſerv'd: And God has loſt nothing of his Glory, ſince, for having been affronted by a ſingle Creature, he finds himſelf infinitely honour'd by a God.

But if the Incarnation of Jeſus Chriſt be ſo much to the Glory of God, it is no leſs to the Advantage of Man, by the admirable Proportion it bears to all thoſe Wants and Miſeries, from which the Divine Wiſdom deſign'd to deliver him. It was not only needful to appeaſe God, who had been provok'd, but alſo to recover Man from the Infirmities he had contracted. All the Health, that is to ſay, all the Perfection of Man, conſiſted in knowing and loving God: But he was ſtript of this Knowledge, and of this Love, by the two great Wounds of Sin, which are a Blindneſs of the Underſtanding, and a Corruption of the Heart. This, in two Words, was the Diſeaſe of Man; he no longer knew, nor lov'd his God. The Incarnation of Jeſus Chriſt has reſtor'd to him the Knowledge and Love of God, and nothing leſs could recover Man.

In effect, who could have open'd the Eyes of Man, to make him know his God? It could not be a Man, ſince all Men were engag'd in the ſame Ignorance, and the ſame Blindneſs. God could have ſhewn himſelf to them; but ſince they now lov'd nothing but Creatures, they had turn'd away their Eyes, as well as their Heart. They reſembled a Perſon, whoſe Eyes having been long in the dark, are not able to bear a great Light, but

but are turn'd, as much as poſſible, from the Place whence it came, becauſe there is ſome Object elſewhere which pleaſes and attracts them. The Word of God is the true Light of the Soul: But ever ſince the Darkneſs, with which Sin overſpread the Soul, it has not had Eyes ſtrong enough to receive the Impreſſions of this Divine Sun; and, weak as they are, it turns them from it, in order to open them, and fix them on Creatures, to which it is glued with a criminal Attachment. The Soul, to return to her God, had no more to do, than to enter into herſelf. He reſided in her, he ſhin'd in the midſt of her Darkneſs; but her Darkneſs was not diſſipated, becauſe ſhe herſelf was diſſipated outwardly; and the Inclination which carried her to all ſenſible Objects, had, in ſome manner, render'd her ſo carnal, that, ſeeing only by the Senſes, ſhe was incapable of ſeeing and hearing God, who was willing to ſhew himſelf, and ſpeak in the Bottom of the Heart.

It was, therefore, neceſſary, to the End we might be capable of ſeeing God, that God ſhould turn towards us, and expoſe himſelf to our Eyes; that, in order to be ſeen, he ſhould render himſelf ſenſible, and place himſelf among the Creatures, which attract our Eyes and Heart. And this he has done after an admirable Manner, by the Myſtery of the Incarnation. The Word was made Fleſh, and dwelt among us. The Light, to which we turn'd our Back, came to ſeek us, and to preſent itſelf to us, accommodated to the Weakneſs of our Eyes; and becauſe they were now only capable of beholding Bodies, it put on a Body, that, by our Senſes, it might inſinuate itſelf even into the Bottom of our Heart, and ſo diſperſe

diſperſe the Darkneſs of its Blindneſs. Jeſus Chriſt having, in this Manner, made himſelf viſible to Men, convers'd for ſome Time with them; wrought Miracles, to induce them to believe in him; drew them to him by ſenſible Benefits, in curing their Sick, and delivering their Poſſeſs'd; and, having inſenſibly endear'd them to the Nature he had taken for their Salvation, he preach'd the Truth to them: They, with Pleaſure, heard his Word; and, this Word purifying their Mind, by the Faith they had in this Man, who ſpoke to their bodily Ears, by gentle Degrees prepar'd and guided them inſenſibly to the Knowledge of the Divinity, hidden under the Veil of his Humanity.

It is not enough, that Man know God; he muſt alſo love him. The ſecond Wound of Sin, is the Corruption of the Heart; and this Corruption is an Effect of the Forgetfulneſs of God. The Soul no longer fixing the Eyes of its Underſtanding on any but ſenſible Objects, ſuffer'd alſo the Bent of its Heart to turn the ſame Way; ſo that being obſcur'd by the Darkneſs of Ignorance, and drag'd by the Weight of its Concupiſence, ſhe no longer ſaw nor lov'd her Creator. Beſides theſe Bonds, which held her captive to the Love of ſenſible Things, ſhe knew not what were the Sentiments of God in her Regard: And as there is nothing, ſaith St. *Auguſtine (a)* ſo tranſcending Man, as a God, who is to judge him, ſinful Man was far from thinking that he could be the Object of God's Love. This Deſpair was a great Hindrance to the Soul, which deſir'd to riſe, and return to God; and it is not to be

(a) De Cat. Rud c. 6.

wonder'd,

wonder'd, if ſhe turn'd ſo eaſily from the Sovereign Good, to the Poſſeſſion of which ſhe believ'd ſhe could not arrive, to ſink more and more into the Love of Creatures, by which ſhe might be lov'd, and to fix on Goods which ſhe might enjoy, tho' ſhe could not find her full Satisfaction in them. The Incarnation of Jeſus Chriſt has remov'd all theſe Obſtacles. God cloth'd himſelf in a Body, and plac'd himſelf, as we have ſeen, among thoſe Objects, which were the only ones the Soul could love ſince her Corruption. He has drawn her by ſenſible Goods, with Deſign to open, by Degrees, her Heart to the Sight and Love of Goods inviſible and eternal. He has made her ſee, what it is ſhe ought to love as her true Happineſs; he has given her Hopes of being able to obtain the Poſſeſſion of it, and has taught her the Means to arrive at it. In Fine, he has convinc'd her of the Love he has had for her, and of that which ſhe ought to have for him. For, one of the principal Deſigns of the Incarnation of Jeſus Chriſt was, according to St. *Auguſtine*, to make Men know, to what Degree God lov'd them, that this Knowledge might inflame them with Love for this God, who has firſt lov'd them. And what clearer Mark could he give us of his Love, than in giving us his only Son, at the ſame Time that we were his Enemies; and devoting this Son to the Death of the Body, on purpoſe to deliver us from the Death of Body and Soul, into which Sin had caſt us? And is not this Teſtimony of God's Love towards us, at the ſame time a powerful Motive to excite us to love him, and to repay him at the leaſt Love for Love, after he has firſt lov'd us, if we were ſo inſenſible as not to love him before? What

Hardneſs

Hardneſs of Heart cannot this Charity of God ſubdue? We are his Creatures, and he has no need of us; we had offended him, and continue daily to offend him; we neither ſought him, nor ſo much as thought of him; he has lov'd us notwithſtanding, and deſir'd to ſave us; and Salvation not being attainable but by loving him, he has done ſurpriſing Things, to convince us of the Greatneſs of his Love, and to oblige us to repay his Love with ours.

He has lov'd me, ſays the Apoſtle, *(b)* and has given himſelf for me. Not content to give himſelf to us and for us; in order to give himſelf, he became Man, and found out the admirable Secret of being in his Humanity, which he took, not only our Phyſician, but the Remedy for all our Ailments, by transforming himſelf, as we may ſay, into all the Things we wanted for our Salvation. He made himſelf our Mediator, to reconcile us to God; our Ranſom, to redeem us; our Victim, to expiate our Sin; our Guide, to conduct us; our Light, to ſhew us our Way; our Strength, to ſupport us. He gave himſelf entirely to us, and for no other End cloth'd himſelf in our Nature, than that he might thereby conſecrate to the Work of our Salvation, all his Actions, Words, Thoughts, Steps, Labours, Sufferings, Miracles, Life, Death, Ignominies, and Glory. If we made but the leaſt Reflection on what we are, what God is, and what he has done for us, it were almoſt impoſſible, that we ſhould not ſay, with his beloved Diſciple, *(c)* Let us love God, ſince 'tis he that firſt lov'd us.

(b) Gal. ii. 20. *(c)* 1 John iv. 19.

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The Incarnation of Jeſus Chriſt has not only made us know the Exceſs of God's Love towards us, but likewiſe the Enormity of the Crime by which we offended him. The Greatneſs of the Remedy has diſcover'd the Greatneſs of the Evil. Man would not have felt the Weight of Sin, if God had not made him weigh it in the Sufferings of a God made Man. We commonly look'd on the Diſobedience of *Adam* as a ſmall Fault, and charg'd God with Injuſtice, for inflicting everlaſting Puniſhment on a momentary Action; not conſidering that he, whoſe Rebellion was threaten'd with eternal Puniſhment, might have merited eternal Glory by his Obedience. But the Incarnation of Jeſus Chriſt has juſtify'd, as one may ſay, the Juſtice of God; and till we ſhall be able to comprehend better in the next World, when the Clouds of this Life ſhall be paſs'd, the Horror and Deformity of every Offence, committed by a Creature againſt the Creator; the Blood of Jeſus Chriſt, which has been ſhed for the Expiation of our Crime, is a faithful Glaſs, which can ſhew us its Enormity. There we ſhall ſee how much Sin diſpleaſes God, ſince he has puniſh'd it with eternal Death, and that, in order to remit it, he has requir'd no ſmaller a Satisfaction, than the Humiliations, the Sufferings, and the Death of his Son. Let us not ſay, that God, who is All-powerful, might, if ſo tenderly he lov'd Men, have ſav'd them, without exacting from them ſo great a Satisfaction, as that which Jeſus Chriſt has made him: But rather let us ſay, that ſince the Almighty, with all the Love he has for his Creature, would not ſave him by any other Means, than the Death of a God incarnate, he muſt ſtrangely hate Sin, and that

Sin

Sin muſt be the moſt horrible of all Evils; ſince it is infinitely hated by him, who, being the Sovereign Juſtice, can neither love, nor hate unjuſtly. 'Tis not one of the leaſt Advantages we may reap from the Incarnation of the Word, to conceive an extreme Horror of Sin, and a great Fear of our loſing by new Offences the Grace of our Reconciliation to God, by reflecting what it has coſt, and conſidering that, as the Prince of the Apoſtles teaches, *(d)* it is not by corruptible Things, as Gold or Silver, we have been redeem'd, but by the precious Blood of the immaculate Lamb, that is to ſay, by the Blood of the only Son of God.

IV. *Of the Life of Jeſus Chriſt.*

MAN is not only ſo unjuſt, as to wiſh that God would not puniſh Sin, but he would likewiſe have God to ſave the ſinner, without obliging him to quit his Sin. This is the Reaſon that the Incarnation of the Son of God is not to the liking of many Perſons; becauſe, not content to die for the Expiation of their Offences, he led on Earth a Life, which he obliges them to view as the model, by which they are to reform their own. They wander'd in the dark, but lov'd their Blindneſs, and were diſpleas'd that this Light, to which they had turn'd their Back, was come to expoſe to their Eyes, and ſhew them a Way in which they were not inclin'd to walk. The avaricious Man would have had, for finding his Salvation, a Way entirely different from that of a God impoveriſh'd. The ambitious Man cannot ſuffer an humble and

(d) 1 Pet. i. 18. 19.

annihilated God; nor the voluptuous a crucify'd. Let him ſave them, without the Obligation of quitting the Darling Objects of their Paſſions, and they will agree to it: But they cannot reſolve to renounce their diſorderly Love, and will rather not be cur'd, than be beholden to a Remedy, which coſts them a Privation of what they love. 'Tis of theſe ſort of Perſons, that the Goſpel ſays: (*a*) He came unto his own, and his own receiv'd him not; and that Jeſus Chriſt ſays himſelf: (*b*) The Light is come into the World; but Men have lov'd Darkneſs more than Light, becauſe their Works were evil, and that every one, who does Evil, hates and ſhuns the Light, Which expoſes the Deformity of his Works. 'Tis this Abhorrence Men had of the Light which made them deſpiſe the Inſtructions and Examples of a God incarnate, induc'd them to ſeek his Death, in order to extinguiſh a Life, that was the Condemnation of their own; and put in their Hearts thoſe impious and extravagant Thoughts, which the Book of *Wiſdom* (*c*) expreſſes in theſe Terms: Let us condemn him to an infamous Death, becauſe he troubles us, thwarts our Way of Living, reproaches us with our Violation of the Law, and diſhonours us, by decrying our faulty Conduct. The very Sight of him is inſupportable to us, becauſe his Life reſembles not that of others, and he takes quite different Ways.

Behold, continues the wiſe Man, what their Thoughts were. But they were under an Error. Blinded by their Malice, and Ignorant of the Secrets and Deſigns of God, they knew not in Effect, that this Life which ſo much diſpleas'd

(*a*) John i. 11. (*b*) John iii. 19. 20.
(*c*) Wiſd. ii. 12.

them,

them, was the effectual Remedy, which God offer'd them for their Cure. They could not be ſav'd, without ceaſing to be the Enemies of God, without returning to him, by a ſincere Love, and deſtroying in themſelves, what render'd them the Objects of his Hatred, Pride, Avarice, Impurity, and, in general, all the Vices, which ſet Man at variance with God, could not be deſtroy'd but by Humility, Spiritual Poverty, Chaſtity; in a Word, by the oppoſite Virtues. Men could not, with any Juſtice, expect, that God ſhould make them happy, ſo long as they remain'd by Sin at a diſtance from him: To make them return, he would not, ſays St. *Auguſtine*, *(d)* uſe Force and Violence, but Remonſtrances and Perſuaſion; and of all the Ways he could take, to gain them by Meekneſs, that, which this Wiſdom, which effectually teaches its Mark, and ſweetly diſpoſes all Things, choſe as the moſt proper for its Deſign, was the Life of Jeſus Chriſt.

For, not to repeat what is ſaid above, that the Crearor was pleas'd, as we may ſay, to deſerve the Love of his Creatures, by the Preſent he made them of his Son, and that if Men lov'd not God for want of knowing him, he ſhew'd himſelf to them by the Myſtery of the Incarnation; let us conſider what were the Obſtacles which hinder'd us from returning to God, and we ſhall find that the Life of a God, made Man, has remov'd them all after a moſt wonderful Manner.

We knew not what we were to do, in Order to pleaſe God; nay we knew not whether we were oblig'd to pleaſe him, becauſe the falſe

(d) De vera Rel. I. c. 16.

Ideas we had fram'd of the Goods and Evils of this Life, hinder'd us from diſcovering, that for a rational Soul there is but one true Good, which is the Poſſeſſion of God; and one true Evil, which is the Loſs of this ſovereign Good. All Men being fallen into this Blindneſs, none of them was able to enlighten us: So many different Opinions which ſet the Philoſophers at variance as to what might make us truly happy, were ſufficient to make us miſtruſt all that a Man could teach us, and we were proud enough to be aſham'd of making ourſelves the Diſciples of a Maſter, whom Nature had made our Equal.

That we might therefore be inſtructed, without danger of going aſtray, Truth itſelf is come to diſſipate the Darkneſs, and a Maſter is preſented to us, whoſe Diſciples we cannot be aſham'd to profeſs ourſelves, becauſe this Maſter is our God. He was made Man and liv'd amongſt us, he has prov'd to us by the cleareſt Miracles, that he is the Maſter, God has ſent to inſtruct us; that he is his only Son; that he is in fine the Wiſdom, Light and Truth; and having convinc'd us of his Divinity, he has ſpread the Rays of his Doctrine, and taught us by his Sermons, what is our real Happineſs; and what muſt be done to acquire it.

Not content to have ſpoken, he join'd Example to his Words. He perſuaded, by his Actions, the Truths he evinc'd by his Diſcourſes: He preſcrib'd to Men, the Remedies neceſſary for their Cure; but theſe being bitter and diſagreeable, Men made a Difficulty to take them, and he took them firſt himſelf, tho' he did not want them, that the ſick Man might not refuſe to take them, after his Phyſician. One muſt be humble,

to

to be ſav'd: But how was it poſſible to inculcate this Truth into proud Men? God may injoin Humility to his Creatures, and may declare from his Throne, what Jeſus Chriſt ſaid on Earth, unleſs you humble yourſelves, you ſhall not enter into the Kingdom of Heaven. Yet this is not the Way he has taken, to make them embrace this Virtue. He has taken another, ſays St. *Auguſtine*, *(d)* which is by ſo much the more effectual and remarkable, by how much the more it is ſweet and amiable. He judg'd it better to bring down the Arrogance of our Heart by Perſuaſion, than by Force; and to inſpire Humility into us from the Example of a God made Man, that is, of a God humbled and annihilated, who ſays Learn of me, that I am meek and humble of Heart. What Pride can bear up its Head againſt theſe Words, ſupported by the infinite Dignity, and profound Abaſement of the Perſon who ſpeaks them? And who will not own, with the ſame Father, that it muſt now be a greater Shame to be blown up with the Sentiments of human Pride, than to humble ourſelves after the Example of a God?

What has been ſaid of Humility muſt be likewiſe ſaid of all the other Virtues, which are needed to carry Men back to God. As nothing has a greater Influence on their Mind, than Example, Jeſus Chriſt has made himſelf their Model, and to this End he directed the whole Life he led on Earth. Nothing being able to hinder him from doing whatever he pleas'd, nor from directing according to his Will every Moment and Circumſtance of his Life, he manag'd all of

(*d*) Ep. 42.

it for our Salvation, and would have all his Actions, as well as his Words, to be a continual Inſtruction for the modelling of our Manners. He took our Nature, as a Phyſician takes to his Houſe a ſick Man, whom he loves and deſires to cure. 'Tis true, that the Humanity, which the Son of God united to his Perſon, was exempt from all Sin, as being the ſpotleſs and innocent Victim, which was to expiate all the Sins of Men: But it is in this very Thing, that the infinite Wiſdom and Goodneſs of our heavenly Phyſician has diſplay'd itſelf; for he treated this Humanity, all Holy as it was, as if it had been criminal; he made it take all the Remedies, which the Sick wanted; and in this Senſe it is, that he truly took on himſelf our Weakneſſes and Diſeaſes, and not only bore them, but dreſs'd and cur'd them in his own Body. He has therefore ſhewn Men in his own Perſon, what each of them has to do for the Recovery of his Health, and ſo perfectly accommodated himſelf to all their Wants, that there is none, but finds in the Life of his Redeemer, the Remedy he ſhould apply to his own Wounds.

The State of ſinful Man is not only compar'd in Scripture to that of a Sick Perſon, who needs a Phyſician to cure him, but alſo to that of a Traveller, who needs a Guide, to bring him back to his Road. Being made for God, 'tis to him alone we ought to tend with all our Force, as it is in him alone, that we can find our Reſt and our Felicity. Sin had divided us from God, and having made us loſe the Sight of him, had over and above thrown us out of the Road, by which we were to return to him. We unthinkingly follow'd By-ways, which far from conducting us

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to everlaſting Life, which we all wiſh, led us on to eternal Death. The Feet of the Soul are her Affections, and ſhe loſes her Way, when ſhe loves or hates any Thing, but what ſhe ought to love or hate. 'Tis into theſe wrong Ways that Sin has led her. Having loſt the Knowledge of God, ſhe miſtook for true Goods and for true Evils, the Goods and Evils of this Life, and upon theſe falſe and groundleſs Notions, ſhe had ſettled her Deſires and her Fears.

St. *Auguſtine (e)* in few Words deſcribes what were then the Objects of Man's Love and Hatred. They were, ſays he, tranſported with the unlucky Paſſion of Riches, the Inſtruments of Pleaſure and Voluptuouſneſs, and burn'd with the Ambition of Honours and high Preferments. Their Pride gave them on the other Side an extreme Averſion for Affronts; all Injuries ſeem'd inſupportable; bodily Pains ſtruck them with Horror, and nothing did they ſo much fear, as to die. And they were, ſays this Father, theſe blind Deſires and Averſions, which hinder'd them from living virtuouſly, and turn'd them off from the Love and Search of their ſovereign Good.

Who could perfectly diſcover the admirable Methods of the divine Wiſdom, in the Choice it made of the Incarnation, and of the mortal Life of Jeſus Chriſt, in order to reform the Miſtakes of Men?

That ſame God, who is the End they ought always to have in View, and from whom they wander'd more and more, came himſelf to ſeek them. Becauſe they had loſt the Sight of him,

(e) De vera Rel. c. 16.

he

he had made himſelf viſible to them. Not content to expoſe to their Eyes in his proper Perſon the ſovereign Good, which ought to be the only Object of all their Love, he would alſo ſhew them the Way they were to follow, in order to attain the Poſſeſſion of this ſovereign Good. He made himſelf a Traveller, and as it were, an Aſtray, to ſerve them for a Guide; he appear'd among them as at a diſtance from God, that he might carry them back with him to God. He walk'd before us, and reform'd all our Steps by his own; that is, he reform'd all the Sentiments and Affections of our Souls by thoſe he made appear in this Humanity, in which he cloth'd himſelf for our Salvation. We had loſt our Way, for want of knowing what we ought to love or hate, to deſire or fear, to ſeek or ſhun; and he was pleas'd to inſtruct us by his Example, regulating and directing the whole Courſe of his Life, in Reference to this End.

On this Motive, ſays St. *Auguſtine*, (*f*) "the "Word of God was made Man. Jeſus Chriſt "our Lord deſpis'd all the Goods of this Life, "that he might teach us to deſpiſe them; and "ſuffer'd all the Evils of it, that as well by his "Example as by his Words, he might give us "Courage to bear them; and, in Fine, that for "the future we might not ſeek the one, as if "the Poſſeſſion of them could make us happy; "nor dread the other, as if the Suffering of "them could make us miſerable.

"For tho' he was born of a Virgin, who loſt "nothing of her Purity, either in conceiving or "in bringing him forth, but remain'd a Virgin to

(*f*) De Cat. Rud. c. 22.

"her

" her Death; yet this Virgin was Wife of a " Workman, and thus he had beaten down and " trampled under Foot all the Pride of a noble " Extraction. He was born in the Town of " *Bethlehem*, which was ſo inconſiderable among " the Towns of *Judea*, that, to this Day, it " paſſes for no more than a Village. And by " this he has taught us, that, how renown'd " ſoever be the Place of our Birth, it ought not " to be the Subject of our Vanity.

" Lord as he was, and Creator of all things, " he became poor, in order to teach thoſe who " ſhould believe in him, not to glory in their " Riches. He, whoſe Dominion is acknow- " ledg'd by all Creatures, would not ſuffer Men " to make him their King, becauſe he was " come to ſhew the Way of Humility to thoſe, " whom he was pleas'd to cure of the Plague " of Pride. He would ſuffer Hunger and " Thirſt, he who ſatisfies the Hunger and Thirſt " of all Mankind; and, after a moſt ſpiritual " and divine Manner, is the Bread that ſatiates " them, and the Fountain that refreſhes them.

" He ſuffer'd the Fatigue of the Ways in his " Journey, tho' he be the Way that leads to " Heaven. He was in Appearance deaf and " dumb before thoſe that affronted him, tho' he " gave Hearing to the Deaf, and Speech to the " Dumb; and permitted himſelf to be bound, " tho' he breaks the Spiritual Bonds of our " Souls. He was ſcourg'd, tho' he delivers " Men from the Scourges of their Infirmities: " He ſuffer'd the Puniſhment of the Croſs, tho' " he preſerv'd us from the Puniſhments we de- " ſerv'd. In fine he dies, who raiſes the Dead; " and riſes again, ſo as never to die more, that

" we

" we might hope for a new Life, which ſhould " make us deſpiſe Death."

For this Reaſon, ſays the ſame St. *Auguſtine*, *(g)* in another Place, the divine Word, to make himſelf the Model of thoſe who deſir'd to return to God, ſo manag'd his Words, Actions and Sufferings, that there might be nothing in all his Life, but what would be ſerviceable to our Salvation. His Conduct is ſo intirely our Rule, that we cannot ſin, ſays the ſame Doctor, *(b)* but in deſiring what he deſpis'd; or in declining what he was pleas'd to ſuffer: And his Example gives us Courage, in giving us Light; ſince he has made all thoſe Things vile and contemptible in our Eyes, of which he voluntarily depriv'd himſelf; and has made all thoſe Evils, which he was not afraid to ſuffer, ſweet and ſupportable.

V. *Directions for reading with Profit the Life of our Lord Jeſus.*

ONE of the moſt important is, that we never forget whoſe Life it is we are reading, to the end we be not ſcandaliz'd at his Infirmities and Sufferings, by conſidering them as involuntary. Jeſus Chriſt is God, and by conſequence Omnipotent. Nothing therefore could happen to him in his Deſpight; and he could only ſuffer, becauſe he would, and as far as he would. When we ſhall ſee him expire on a Croſs, let us remember his Words, that he himſelf gave his Life, *(a)* and that none could take it from him. If he fall into the Hands of his Enemies; let us remember that he often ſcreen'd himſelf from their Rage by the

(*g*) L. 1. de Conſer. c. 37. (*b*) De vera Relig. c. 16.
(*a*) Jo. x. 18.

Dint

Dint of Miracles, and that before he would even ſuffer himſelf to be ſeiz'd, he beat them to the Ground with a ſingle Word. If now and then we behold him in ſuch Troubles and Agitations, as never happen to Men but againſt their Will, let us remember that the Evangeliſt, who wrote to bear Teſtimony to his Divinity, has inform'd us, (*b*) that theſe Emotions in him were voluntary, and that he mov'd himſelf to Trouble.

Neither let us ſay, that theſe voluntary Troubles and Infirmities were unworthy of God; but, on the contrary, let us reſpect them, as being the Choice of One, who is not only the Power, but withal the Wiſdom of God. If we conſider the Deſign he had in taking on him our Weakneſs and Infirmities, far from being aſham'd of his Humiliations, we ſhall admire how wonderfully they anſwer the End he had propos'd. This End was our Salvation. Theſe Debaſements, which the *Gentiles* at firſt accounted Follies, were the neceſſary Remedy for the Cure of our Pride. And our Phyſician condeſcended to take himſelf this Remedy, to render it the milder and more ſupportable to the Sick he deſign'd to ſave.

He acts ſometimes as God, and ſometimes as Man, and manages to our Advantage all the Actions, both divine and human, which he does on Earth. If by Miracles he raiſe a Reputation, 'tis to make us believe in him, and to perſuade us, that when he ſuffers, it is not by conſtraint but for Love of us. And if he covers all the Glory of his Divinity under the Veil of our Weakneſſes, 'tis with Deſign to engage our Love, and to ſerve us for a Guide, in teaching us, by his Example,

(*b*) Jo. 11. 33.

What

what we have to do and ſuffer. Thus he ſometimes paſſes through the midſt of his Enemies, when they are reſolv'd to ſtone him, without their being able to do him any harm, that when they ſhall make him die, we may be oblig'd to him for a Death, which he only ſuffers, on purpoſe to redeem us. And at other Times he ſaves himſelf from their Hands by Flight, to comfort the Faithful, who cannot, like him, ſecure themſelves by Miracles from the Fury of their Perſecutors. He goes on his own Accord to die, to obey the Orders receiv'd from his Father; that he may teach us to endure with Courage all the Evils, to which it ſhall pleaſe God to ſubject us. He dies by the Hand of Executioners, and aſſures us notwithſtanding, that he offers himſelf; to teach us, that by Charity, and a perfect Submiſſion to God's Appointments, we may appropriate to ourſelves thoſe Sufferings to which a foreign Violence expoſes us, as if we ourſelves had choſen them for Love of him. He is troubled and ſeiz'd with Fear at the Approaches of a Death, which he is to ſuffer voluntarily, and which for a long Time has been his Deſire, and is pleas'd to feel in himſelf a Repugnancy for the Chalice, which his Father will have him drink; not that we ſhould imagine he drinks it in his own Deſpite, but to comfort and inſtruct thoſe who are to ſuffer and to die, whether by the Violence of other Men, or by the Neceſſity of their Nature. He is a Phyſician, who, to encourage his Patient, takes willingly on himſelf all his Infirmities. The Draught he preſents him, tho' very wholſome, is yet bitter; and the Patient is nice; for which Reaſon he is not content to drink firſt all the bitter Part; but he does

it,

it, as it were, ſo as to hide all his Courage, and all his Reſolution, and to make appear, outwardly, as he was pleas'd to feel inwardly the Niceneſs and Repugnancy of the Patient.

Who can expreſs the Advantages we reap from this admirable Condeſcenſion of the divine Wiſdom, which proportions itſelf with ſo much Goodneſs to our Miſeries and Infirmities? Who would have believ'd the Neceſſity of ſuffering and of carrying our Croſs, if Jeſus Chriſt had not ſuffer'd or been crucify'd for us? Who would have thought himſelf capable of ſuffering, conſidering the Repugnancy of Nature to all Sufferings, if Jeſus Chriſt had not vouchſaf'd to feel the like? Who would not have deſpair'd of being able to ſatisfy God by Pains, which one could not of one's ſelf embrace, and for which one felt nothing but an Averſion, if this ſame Averſion had not appear'd in Jeſus Chriſt? Who would not have been diſhearten'd at the Efforts that muſt be made to withſtand the Horrors of Death, if we had not ſeen our heavenly Phyſician ſweat Blood in this Combat? This voluntary Trouble of Jeſus Chriſt is therefore the Comfort of our involuntary Troubles, in giving us to underſtand that they are not Sins, ſince the Son of God vouchſaf'd to ſuffer them, and in teaching us to make them meritorious in the Sight of God, by ſaying with his Son: Let thy Will, not mine be done. Thus the Infirmities of our Saviour will not ſeem to us unbecoming, but extremely conſonant to that infinite Mercy, by which he was pleas'd to ſave us. His Humiliations will be all our Glory, ſince he would not have humbled himſelf but for us; we ſhall adore his Abaſement; and be convinc'd that all

our Love is due to a God, weak, ſuffering, and annihilated for our Salvation.

The ſecond Direction that may be given for reading with Advantage the Life of our Saviour, is, that Perſons read it with no other Deſign, than to conform their Life to his. All the Sanctity of Man conſiſts in imitating Jeſus Chriſt. God has predeſtinated us, according to St. *Paul*, *(c)* to be conform'd to the Image of his Son; and we are taught by the ſame Apoſtle in another Place, *(d)* that as we have born the Image of the old Man, in following the irregular Deſires of our Fleſh, we ought to bear the Image of the new Man, who is Jeſus Chriſt, by framing our Life after the Model of his. 'Tis not then out of Curioſity that we are to read his Hiſtory, nor barely to know what he has done, but to learn from the Things he did, what we have to do. He once ſaid to the *Jews*, who had heard with Pleaſure the Sermons of St. *John Baptiſt*: *(e)* *John* was a burning Lamp, and you for a while were willing to rejoice in the Light he ſpread. It is not in this Manner that we are to caſt our Eyes on him, who is the true Light of Men: He enlightens, in order to conduct to everlaſting Happineſs, not ſuch as ſhall only be delighted with ſeeing him, by an Information of his Actions; but ſuch as ſhall follow him, by a faithful Imitation of his Example.

When we are ignorant of what Jeſus Chriſt perform'd and taught on Earth, we reſemble thoſe Travellers, who go on in the Night, and loſe their Way without knowing it, becauſe they ſee it not: And when we read the Life of Jeſus

(c) Rom. viii. 29. (d) 1 Cor. xv. 49.
(e) John v. 35.

Chriſt,

Chriſt, we ſhould imitate theſe ſame Travellers, who, when Day-light returns, are ſenſible of their having gone aſtray, and return to the Road they had miſs'd. How many Chriſtians falſly perſuade themſelves, that they may be ſav'd in the World, while they follow the Spirit of the World, love themſelves, ſeek eagerly all that may content their Senſes, and avoid all that is unpleaſing to them? How many are there, who take themſelves to be under no Obligation of carrying their Croſs, of doing Penance, of ſuffering Injuries, of loving their Enemies, of hating themſelves, and of renouncing all Things?

Whence ſprings this Error, in which moſt People paſs their whole Life, but from a Neglect of inſtructing themſelves in the Life of Jeſus Chriſt, or that they conſider it not as the Rule, by which they ought to reform their own? The *Jews* follow'd not the Light, which went before them, becauſe they knew it not; and yet they were inexcuſable. Chriſtians profeſs they know it, but they mind it not; or if they mind it, are not willing to follow it.

Simeon's Prophecy in the Temple concerning Jeſus Chriſt, is daily fulfill'd as to the greateſt Part of Chriſtians. This Child, ſaid he *(f)* is to the Ruin and Reſurrection of many, and as a Mark expos'd to the Contradiction of Men. He is for the Reſurrection of thoſe, who read his Life, and who ſeeing the Blemiſhes and Irregularities of their own, by the Oppoſition they diſcover between his Conduct and theirs, condemn their Darkneſs and falſe Steps, and firmly reſolve, for the Time to come, to follow the

(*f*) Luke ii. 34.

Guide and Light, preſented for their Conduct: But this ſame Light is to the Ruin of thoſe, who will not give an Eye to it, in order to ſee the Way, it has mark'd out for them, or who unprofitably look upon it, without doing any Thing, which it orders to be done. In this Manner is Jeſus Chriſt ſet up as a Mark of Contradiction to ſo many Chriſtians. Let us imagine a Stone ſet up in a wide Heath, to point the Way to ſome particular Place, and that the Paſſengers who deſign'd to go to that Place, ſhould take a different Road from that which was mark'd out to them. Or let us imagine a Buoy faſten'd in a certain Place of the Sea to give notice of a hidden Shelf of Sand; and that ſome Pilots run upon it and loſe their Veſſel. Here we have Signs which are contradicted; and this is the Caſe of thoſe, who read the Life of Jeſus Chriſt without caring to follow it. He came to ſhew us the Way to Heaven, and draw us out of that which leads to Hell. He walks himſelf before us, that we may not go aſtray, nor take one Road for the other. He aſſures us, that any other than that he took himſelf, leads to Death. Men hear his Admonitions, and ſee his Examples; but ſtill live on, as they us'd to do. They leave him to go alone, yet hope, tho' they do not follow him, to arrive to the Place he is going. What is this, but to contradict and gainſay him? The thought is horrible, but 'tis Fact notwithſtanding. Whoſoever refuſes to conform his Life to that of Jeſus Chriſt, either renounces his Salvation, if he believes Jeſus Chriſt to be true; or takes him to be a Liar, if he pretend to be ſav'd by any other Way, than that which Jeſus Chriſt has mark'd.

His

His Life therefore is only to be read with design to make it the Rule and Model of our own; that all our Conduct expreſſing his to the Life, we may ſay with the Apoſtle: (*g*) 'Tis now not I, that live; but 'tis Chriſt who lives in me. To arrive thus far, it will not ſuffice, that we read; but we muſt meditate, and apply to ourſelves what ever we read; for 'tis only by ſuch Application one can profit by this Reading. Nothing muſt be loſt in the Hiſtory of the Son of God: And as he did nothing but what tended to our Salvation, there is not any one Circumſtance of his Life, which may not conduce to our Advantage, if we conſider it with Attention. It concerns us therefore to let none paſs, without examining, what Profit it may produce, and what Affections it ought to raiſe within us. For the reading of our Saviour's Life ſhould ſometimes inſtruct us, and other times confound us, and ſometimes again give us Comfort and Courage; and laſtly inſpire into us Sentiments of Love, Gratitude, Reſpect, Joy, Sorrow, Hope or Fear, according to the different Objects it preſents to our Mind.

The whole Life of Jeſus Chriſt is compos'd of Miracles, Diſcourſes, Actions and Sufferings. He wrought Miracles, to prove his Divinity, and to relieve thoſe that implor'd his Aſſiſtance. To read theſe to Advantage, we may put ourſelves in the Place of thoſe that beheld them; or of thoſe, in whoſe Favour they were wrought. Such of the former as profited by theſe Prodigies, of which they were Eye-witneſſes, believ'd in him who wrought them, prais'd and ador'd him, and became his Diſciples. Let us do the ſame, when we read what they beheld; let us adore Jeſus

(*g*) Gal. ii. 20.

Chriſt, confeſs him to be our God, make an Act of Faith concerning his Divinity, and dedicate ourſelves entirely to his Service; ſince we cannot honour him as God, without paying him our Obedience and our Love.

In the next Place, let us duly attend to the Behaviour of thoſe, whoſe Wants Jeſus Chriſt reliev'd by Miracles. All the Bodily Diſtempers which he cur'd, repreſented thoſe of our Souls. Sin is our Leproſy, our Deafneſs, our Blindneſs, our Palſy and our Death. Let us do, for obtaining the Health of our Soul, all that we read was done by thoſe, who obtain'd their bodily Health. Let us preſent ourſelves with them before Jeſus Chriſt; let us ſay to him with a Leper; Lord, if thou wilt, thou canſt heal me; with a blind Man; Open my Eyes, and give me Sight; and ſo with the reſt. Let us conſider, in that, which Jeſus Chriſt requir'd of thoſe who implor'd his Help, what it is he requires of us, that he may help us in our Infirmities. Let us, in Fine, take notice of the Gratitude, Faith, Love, and other Affections expreſs'd by thoſe that were miraculouſly freed from their Miſeries, as a Figure of what we ought to feel in ourſelves for the Graces we have receiv'd from him.

The Diſcourſes of Jeſus Chriſt ſhould be read with Reſpect; and this Reſpect conſiſts in believing and practiſing what he teaches. He is the Truth, and nothing but this Truth can ſave us; and we ſhall be judg'd according to its Maxims: 'Tis our Duty to hear him, as Diſciples, and to be perſuaded of all he teaches. All our Darkneſs muſt be laid before him, that he may diſpell it; and all our Steps, that he may reform them. This is to be done, by applying to ourſelves every Word that was ſpoken by Jeſus Chriſt, and by examining

ing ourſelves upon what he has ſaid; that we may condemn ourſelves, if we find we have ſtray'd from the Way he taught, and reform our Practice purſuant to his Orders.

As his Word is the Rule of all Juſtice, it is by it we are to judge of our Actions, and approve or blame them, as we find them conſonant or contrary to it. But at the ſame Time it muſt be remember'd, that this Rule is inflexible and immutable: It will not bend to our Inclinations, and it is in vain for us to pretend to force it, and make it ſay what we would have it ſay; whereas it is our Buſineſs to frame ourſelves by it, and ſubmit to all it ſays. If what it enjoins ſeem difficult, we muſt blame the Corruption of our Heart, and intreat Jeſus Chriſt to cure us by his Grace, that we may execute his Commands. When any thing in his Diſcourſes tranſcends our Comprehenſion, let us addreſs ourſelves to him, to beg he would be pleas'd to make us underſtand it, if the Knowledge of it be neceſſary for our Salvation, let us have Recourſe to our Paſtors, that they may expound it to us; and while we wait the Explication which we want, let us feed on the Truths that are clear; and by obſerving faithfully what we comprehend, deſerve the Knowledge of what as yet is above our Reach.

To draw Profit from the Actions of Jeſus Chriſt, they ought to be conſider'd as the Rule and Model of our Conduct. His Actions are here diſtinguiſh'd from his Miracles, for the latter are conſider'd with a Regard to the Perſons in whoſe Favour he wrought them, and the former with a Regard to one's ſelf. He will have us to admire his Miracles, but he will have us to imitate his Actions. We are the Perſons he repreſents in his particular Conduct; for which

Reaſon

Reaſon he directs us to learn of him, not to give Sight to the Blind, or Life to the Dead; but to be meek and humble of Heart. When he cures a ſick Man, or feeds five thouſand Men with five Loaves, it is not then in him that I conſider myſelf, in order to profit by theſe Miracles; but it is in the ſick Man, whom he cures, and in theſe People whom he fills: For I am ſick myſelf, and I want Bread; ſo that in the Miracles of our Saviour, I ſee what he does for the curing and feeding of my Soul, as I learn from the People or from the ſick, what I am to do, in order to obtain the Graces which I need. But when he joins with theſe Prodigies an Action which regards himſelf in particular, 'tis then that I find myſelf in him, and learn what I ought to do. He forbids, for Example, a ſick Man, whom he has cur'd, to publiſh the Miracle done in his Favour; and he flies, when the People, he had fed, would make him their King. 'Tis in theſe Sorts of Actions, that I behold the Pattern of my Conduct, and that I muſt follow his Example, in ſhunning as he did, vain Glory and Ambition.

The Actions therefore of the Son of God muſt be read with the ſame Spirit as his Diſcourſes, according to what is ſaid above; that is to ſay, with an Intention to copy them, ſince we are no leſs oblig'd to follow his Example, than to obey his Word. Whether he ſpeaks, or acts, 'tis to ſhew us the Way we are to walk; and it is for this ſame End, that we ought to know what he ſaid, and what he did. Now in the Actions of the Son of God, that which ought chiefly to be conſider'd, is the Spirit with which he acted, and the Virtue which he ſhew'd; for it is properly this Spirit and this Virtue, which we are oblig'd to imitate. He waſhes the Feet of his Diſciples;

Diſciples; the Virtue, which moſt eminently appears in this Action, is Humility, and it is on purpoſe to teach us to be humble that he thus abaſes himſelf. He eats with Sinners; the Spirit of this Conduct is a Spirit of Charity, and it is this Charity which he recommends from his own Example, more than the outward Subſtance of this Action.

In Fine, we ought to ſtudy well the Affections of Jeſus Chriſt, that they may be the Rule of ours. For, as Love is the Principle of all we do, our Actions are good or bad, as the Love is from which they ſpring. Our Love is virtuous, if we love as he lov'd, and what he lov'd; our Love is deprav'd, if we love what he did not love. He lov'd not Riches, nor Glory, nor Pleaſures; on the contrary, he deſpis'd all theſe. He declin'd not Poverty, Tears, Calumnies, Pains, Ignominies and Death. He only ſought the Glory of his Father, and all his Care was to obey and pleaſe him. In a Word, he lov'd nothing ſovereignly but God, he hated nothing ſovereignly but Sin; he willingly depriv'd himſelf of all the Goods of this Life, and had no Apprehenſion of its Evils. This he deſign'd to teach us by the whole Courſe of his Life; and this ought we to conſider and imitate during our whole Life.

There remains but one Word more to be ſaid concerning the Advantages which may be reap'd from reading the Sufferings of Jeſus Chriſt. They muſt, as we have ſaid above, be look'd upon as voluntary; and it is adviſable to conſider them in reference to the two Ends, for which he ſuffer'd. We place here, in the Number of his Sufferings, not only the ill Treatment he received from

from his Enemies, but likewiſe all his Abaſements and human Infirmities; as Infancy, Hunger, Thirſt, Wearineſs, Troubles, Fears, Flights, Repugnances, and, in general, all the other Miſeries which he vouchſaf'd to take upon himſelf for our Salvation.

He ſuffer'd firſt, in order to ſatisfy the Divine Juſtice for our Crimes, and underwent, innocent as he was, being Holineſs itſelf, the Pains due to our Sins, that he might deliver us from thoſe eternal Pains, to which we had been condemn'd by the juſt Judgment of God. This View ſhould raiſe in us two Affections, which have been mention'd above. The firſt is, that of a grateful Love towards Jeſus Chriſt, who ſuffers for us, and ſpares nothing, to let us know how much he loves us. The ſecond is, that of a ſovereign Hatred and Horror of Sin, which could not be expiated, but by the Sorrows, and Humiliations, and Death of a God. There will be no need of repeating what has been ſaid on this Subject in one of the foregoing Chapters.

If the Sufferings of Jeſus Chriſt be conſider'd in relation to the ſecond End, for which he underwent them, that is to ſay, our Inſtruction; ſome of the following Reflections may be made, on reading them. A Chriſtian muſt perſuade himſelf of the Neceſſity of ſuffering, for attaining Heaven, conſidering that it is by this Way alone our Saviour leads us thither, and that he enter'd himſelf. Let him bluſh at that Softneſs, which makes him avoid all that can mortify the Senſes, or humble the Mind, when he looks on himſelf as guilty, and on Jeſus Chriſt as innocent. The Phyſician takes the Medicine, which he wants not; and the Patient rejects it, though it be

be abſolutely neceſſary for his Recovery. If a Man be perſecuted, he will find Comfort, in the Honour he has of being treated, like his Maſter. In Fine, by remarking exactly the whole Conduct of the Son of God in his Sufferings, he will learn to ſanctify his own.

Jeſus Chriſt ſuffer'd on the Part of his Father, who deliver'd him for us to Death. He ſuffer'd on the Part of Men, who repaid, with Ingratitude, all the Favours he had done them; who deſpis'd and ſlander'd him, ill-treated him, and nail'd him to a Croſs. He ſuffer'd, in Fine, by his own free Will, having offer'd himſelf a Sacrifice, for the Salvation of Men. The Submiſſion, with which he drank the Chalice preſented by his Father, muſt teach us to accept, without murmuring, the Croſſes God ſends us; as Diſeaſes, the Loſs of our Fortune, Friends, Relations, *&c.* The Meekneſs with which he ſuffer'd the Injuries and ill Treatment he receiv'd from Men, ſhould ſtifle in us all the Motions of Anger, and Deſires of Revenge, which riſe in our Heart, upon receiving an Affront. That ardent Charity, with which he deliver'd himſelf for his Father's Glory, and for our Salvation, teaches us how to ſanctify, by a pure Love of God, all the Pains we enjoin ourſelves, in order to tame our Fleſh, and expiate our Offences. He has taught us, by his Example, to conſider the Perſecutions of Men, as ordain'd by God, and to adore his Juſtice in the moſt unjuſt Treatment they can give us. He has taught us to love our Enemies, and not to return Evil for Evil, to pardon the Injury they have done us, and to do Good for Evil. He has taught us, in Fine, to comfort ourſelves amidſt Sufferings, in Proſpect of the

Glory

Glory that is to follow them. For 'tis this, that ſhould be well remark'd in reading what Jeſus Chriſt has ſuffer'd for us. We muſt not only obſerve, ſays St. *Auguſtine*, what Way Jeſus Chriſt chuſes, but whither he is going. He leads us through a Way which is narrow, rough and difficult; but he leads us to eternal Glory. Let us follow him, to the very End of his Courſe. He lives in Abjection, he dies in Torments; but he riſes after his Death, and aſcends to Heaven, where he ſits at the Right-Hand of God. Let us never loſe the Sight of him. Let us never ſeparate his Glory from his Sufferings. If he ſuffers, let us conſider the Happineſs he deſigns to attain; and when we ſee him in Glory, let us remember, that it was by the Croſs he enter'd into his Glory. What he did, we ought to do. He calls us to partake in his Sufferings and Felicity; I ſhould rather have ſaid, he enter'd himſelf a Partner in our Miſery, to make us Partners in his Happineſs. We ſhall ſee in his mortal Life, the Model we are to follow in our own; and in his Life of Glory, an Image of that he prepares for us, if here we live, as he liv'd. For, as St. *Cyprian (b)* ſays, Chriſtians will be one Day, what Chriſt is; if now they be, what he was. *Quod eſt Chriſtus, hoc erimus Chriſtiani; ſi Chriſtum fuerimus imitati.*

In Fine, the laſt Direction for thoſe who deſire to read with Profit the Life of Jeſus Chriſt is, that Prayer go before and after their Reading. We muſt pray before we read, and intreat God to make us underſtand in every Circumſtance of his Son's Life, what he would have us do, to

(b) De idol. van.

profit

profit by it; and, after having read, we muſt beg Grace to do, what he has taught us to be our Duty. The Word made Fleſh dwelt amongſt us, ſays the Goſpel, full of Grace and Truth. He brought us Truth, to teach us our Duties; and Grace, to make us practiſe what Truth has taught us. This Truth, which is to direct us, appears in all the Circumſtances of his Life; but then we muſt have Eyes capable to diſcern it. It depends on him, to give us theſe Eyes, without which, his Actions and his Words will be to us like a Book ſhut up, or like ſo many Riddles, which we do not underſtand. And when he has given us Eyes to know the Truth, let us pray him to inflame us with his Love, and to give us that Grace, which, by his Sufferings, he has merited for us, and which makes his Doctrine to be embrac'd, and his Example to be imitated. It was the Effuſion of this Grace, which compleated, as it were, the Myſtery of the Incarnation. Jeſus Chriſt was made Man, to merit the Love of Men; he liv'd to teach how he would be lov'd by them: and return'd to Heaven, from whence he ſent them the Holy Ghoſt, to diffuſe in their Hearts this Love, he demands of them. This is the whole Oeconomy of our Salvation. Let us own the Obligation we have of loving Jeſus Chriſt: Let us learn, by reading his Life, in what Manner he will have us to love him; and, in Fine, let us beg of him the Grace to love him as we ought, and that he would kindle in our Hearts that Fire, of which he has ſaid *(i)* himſelf: I came to caſt Fire on the Earth; and what will I, but that it be kindled.

(*i*) Luke xii. 49.

A

TABLE

OF THE

CHAPTERS.

BOOK I.

Containing what paſs'd from the Conception of St. *John* the *Baptiſt*, to the firſt Year of the Miſſion of *Jeſus Chriſt*.

CHAP.

1 THE *Conception of St.* John.
2 *The Conception of Jeſus Chriſt.*
3 *The Viſitation of the B. Virgin.*
4 *The Nativity of St* John.
5 *God reveals to St.* Joſeph *the Nativity of Jeſus Chriſt.*
6 *The divine Nativity of Jeſus Chriſt.*
7 *The human Nativity of Jeſus Chriſt.*
8 *The Circumciſion of Jeſus Chriſt.*
9 *The Adoration of the wiſe Men.*
10 *The Preſentation of Jeſus in the Temple.*
11 *The Flight of Jeſus into* Egypt.
12 *Jeſus is found among the Doctors.*
13 *The Preaching of St.* John.

CHAP.

CHAP.
14 *Jeſus is baptiz'd by St.* John.
15 *Jeſus faſts and is tempted.*
16 *St.* John *bears Teſtimony to* Jeſus Chriſt.
17 *Jeſus begins to have Diſciples.*
18 *The firſt Miracle of Jeſus Chriſt.*
19 *He drives the Traders out of the Temple.*
20 *The Converſation of Jeſus Chriſt with* Nicodemus.
21 *Another Teſtimony of St.* John *concerning Jeſus Chriſt.*
22 *The Impriſonment of St.* John.
23 *The* Samaritan *Woman.*

BOOK II.

Containing the Actions of Jeſus Chriſt, in the two firſt Years of his Preaching.

CHAP.
1 HE *Preaches in* Galilee.
2 *The Calling of four Apoſtles.*
3 *He delivers a Man poſſeſs'd at* Capernaum.
4 *Cures St.* Peter's *Mother-in-law, and many other ſick Perſons.*
5 *Travels through* Galilee.
6 *Appeaſes a Tempeſt.*
7 *Delivers two poſſeſs'd Men.*
8 *Cures a Paralytick at* Capernaum.
9 *Calls a Publican to follow him.*
10 *Cures a Woman of a Bloody-flux, and raiſes a young Maid to Life.*
11 *Cures two blind Men, and one dumb Man.*
12 *Cures a Man of an Infirmity he had had for* 38 *Years.*
13 *His Diſciples are accus'd of breaking the Sabbath.*

CHAP.
14 *He cures ſeveral ſick Perſons on the Sabbath.*
15 *Chooſes twelve Apoſtles, and preaches on a Mountain.*
16 *The Truths taught by Jeſus Chriſt in his Diſcourſe on the Mount.*
17 *He cures a Leper.*
18 *Cures a Paralytick.*
19 *Raiſes a dead Man.*
20 *John ſends two of his Diſciples to Jeſus Chriſt. The Anſwer he makes them.*
21 *The Reproaches Jeſus Chriſt gave the Jews.*
22 *The Converſion of a Woman of ill Life.*
23 *He diſpoſſeſſes a Man blind and dumb.*
24 *The* Phariſees *aſk a Sign of him.*
25 *He propoſes ſeveral Parables.*
26 *Other Parables.*
27 *Jeſus goes to preach at* Nazareth.
28 *He travels again over* Galilee, *and ſends his Apoſtles to preach.*
29 Herod *orders St.* John *to be beheaded.*

BOOK III.

Containing the Actions of Jeſus Chriſt, in the third Year of his Preaching.

CHAP.
1 *JESUS feeds in the Deſart five Thouſand Men with five Loaves and two Fiſhes.*
2 *He walks upon the Water, and makes St.* Peter *walk upon it.*
3 *In an excellent Diſcourſe, he ſhews, that he is himſelf the Living Bread, and Food of Souls.*

CHAP.

4 *The* Phariſees *complain that the Apoſtles eat without having waſh'd their Hands.*
5 *Jeſus frees a young Woman poſſeſsed.*
6 *Cures a Man deaf and dumb.*
7 *Feeds* 4000 *Men with ſeven Loaves.*
8 *The* Phariſees *deſire a Sign, and he refuſes to give them any.*
9 *He cures a blind Man at* Bethſaida.
10 *St.* Peter *confeſſes, that Jeſus is the Chriſt, and the Son of God.*
11 *Jeſus foretells his Death to his Diſciples.*
12 *He is transfigur'd on a Mountain.*
13 *Cures a young Man poſſeſs'd, lunatick and dumb.*
14 *Foretells his Death, and pays Tribute.*
15 *Curbs the Ambition of his Diſciples.*
16 *Gives Rules for correcting and pardoning.*
17 *Goes to* Jeruſalem *for the Feaſt of the Tabernacles.*
18 *Cures ten Lepers.*
19 *Teaches in the Temple.*
20 *Saves the Life of an Adultereſs.*
21 *Continues to teach in the Temple. They deſign to ſtone him.*
22 *Gives Sight to a Man born blind.*
23 *Shews himſelf to be the good Shepherd.*
24 *Chooſes ſeventy-two Diſciples.*
25 *Teaches a Doctor, how he is to love his Neighbour.*
26 *Lodges at* Martha's *Houſe, and teaches his Diſciples to pray.*
27 *Reproaches the* Phariſees *and Doctors.*
28 *Gives ſeveral Inſtructions to his Diſciples.*
29 *Shews the Neceſſity of Penance.*
30 *Cures a Woman that is crooked.*

CHAP.
31 *The* Jews *are again for ſtoning him.*
32 *Jeſus teaches us to enter by the ſtraight Gate, and foretells the Deſtruction of* Jeruſalem.
33 *Cures an Hydropick, and confounds the Pride of the* Phariſees.
34 *Declares he is come to invite Men to his Kingdom.*
35 *Teaches what we muſt do to be ſav'd.*
36 *Receives Sinners to Repentance.*
37 *The Parable of the Prodigal Son.*
38 *Jeſus recommends Alms and the good Uſe of Riches.*
39 *Checks the Avarice of the* Phariſees, *by the Example of the wicked rich Man.*
40 *Shews the Bond of Marriage to be indiſſolvable, and extolls Virginity.*
41 *Speaks of his Kingdom, and of his ſecond Coming.*
42 *Enjoins continual Prayer.*
43 *Teaches us to be humble.*
44 *Bleſſes ſome Children.*
45 *Informs us, how difficult it is for the Rich to be ſav'd.*
46 *The Rewards he promiſes to thoſe, who leave all for his Sake.*
47. *The Parable of the Labourers in the Vineyard.*
48 *Jeſus raiſes* Lazarus *to Life.*
49 *The* Jews *hold a Council againſt Jeſus.*
50 *He is rejected by the* Samaritans.
51 *Foretells his Death for the third Time.*
52 *Reproves the Ambition of his Apoſtles.*
53 *Lodges with* Zachæus.
54 *It is thought that he is going to manifeſt the Kingdom of God.*
55 *He cures two blind Men.*

CHAP.

CHAP.
56 *Sups at* Bethany.

BOOK IV.

Containing the Actions of Jesus Christ, from his triumphant Entry into *Jerusalem*, to his Ascension.

CHAP.
1 JESUS *enters in Triumph into* Jerusalem.
2 *Weeps for the Destruction of* Jerusalem.
3. *Again foretells his Death.*
4 *Curses the Fig-tree.*
5 *Drives the Traders out of the Temple.*
6 *Discourses with the Priests and Doctors.*
7 *The Parable of the Husband-men.*
8 *The Parable of the Marriage-Feast.*
9 *Jesus confounds the* Pharisees.
10 *Confounds the* Sadducees.
11 *Teaches which is the greatest Commandment.*
12 *Exposes the Vices of the* Scribes *and* Pharisees.
13 *Commends the Alms of a poor Widow.*
14 *Foretells the Destruction of* Jerusalem.
15 *Foretells his second Coming.*
16 *Teaches Watchfulness.*
17 *A Parable of ten Virgins.*
18 *A Parable of Servants.*
19 *A Description of the last Judgment.*
20 *The* Jews *hold a Council against Jesus.*
21 *The* Jewish *Pasch or Passover.*
22 *Jesus makes his Paschal Supper.*
23 *Washes the Feet of his Apostles.*
24 *Institutes the Eucharist, and foretells the Treachery of* Judas.
25 *Foretells St.* Peter's *Denial, and the Flight of his Apostles.*

CHAP.

CHAP.

26 *Comforts his Apoſtles.*
27 *The Inſtructions he gives to his Apoſtles.*
28 *The Prayer Jeſus makes to his Father.*
29 *The Agony of Jeſus, in the Garden of* Olives.
30 *Jeſus is ſeiz'd.*
31 *Is led to* Caiphas.
32 Peter *denies Jeſus Chriſt.*
33 Judas *deſpairs.*
34 *Jeſus is accus'd before* Pilate.
35 *Is deſpis'd by* Herod.
36 *A Thief is preferr'd to Jeſus.*
37 *Jeſus is ſcourg'd and crown'd with Thorns.*
38 Pilate *condemns Jeſus.*
39 *Jeſus is crucified.*
40 *The Words of Jeſus on the Croſs.*
41 *The Death of Jeſus.*
42 *The Burial of Jeſus.*
43 *The Reſurrection of Jeſus.*
44 *Jeſus appears to* Magdalen.
45 *Appears to the Women.*
46 *Appears to two Diſciples and to* Peter.
47 *Appears to the Apoſtles.*
48 *A miraculous Fiſhing.*
49 *Jeſus commits his Sheep to St.* Peter.
50 *Inſtructs his Apoſtles.*
51 *The laſt Apparition of Jeſus Chriſt.*
52 *The Aſcenſion of Jeſus Chriſt.*
53 *The Glorious Life of Jeſus Chriſt in Heaven.*
54 *The Concluſion.*

THE

THE HISTORY OF THE LIFE OF OUR Lord JESUS CHRIST.

FOUR thouſand Years were already paſs'd ſince the World was created, and that Men had groan'd under the Tyranny of the Devil, to whom they had been ſold and inſlaved by Sin. The whole Earth in a manner was cover'd with the Darkneſs of Idolatry, and there were none but the *Jews*, who knew God, and expected the Saviour he had promis'd. For ſo ſoon as Man had precipitated himſelf into Death by the Perſuaſion of the Devil; God threaten'd the Devil, that there ſhould one Day be born of a Woman a Son, who ſhould war againſt him; and he made himſelf be known and ador'd by a certain Number of Perſons, of whoſe Poſterity was to be born this Conqueror of the Serpent, this Deliverer of Mankind.

Abraham was the firſt, to whom God promis'd, that all the Nations of the Earth ſhould be bleſs'd

bleſs'd in his Race: He repeated the ſame Promiſe to *Iſaac* the Son of *Abraham*, and to *Jacob* the Son of *Iſaac*; and he explicated more clearly to the *Jews* deſcended from the twelve Sons of *Jacob*, in what conſiſted this Bleſſing of all Nations, by giving them Hopes of a Saviour, and foretelling them all the Circumſtances of his Nativity, Life and Death. He would even have all, that happen'd to them, to be a continual Figure of this Saviour: He order'd them to offer Sacrifices, which repreſented the great Sacrifice, by which he was to expiate the Sins of Men; and in their Favour wrought Miracles, which were only Shadows and Figures of thoſe he deſign'd to work for the Salvation of the World.

Thus every Thing ſpoke to them of this Divine Redeemer. The Prophets, whom God ſent from Time to Time, admoniſh'd them of his coming; and the Miſeries with which the Divine Juſtice puniſh'd their Diſorders, made them ardently wiſh, and impatiently expect him, under the Name of the *Meſſias* or the *Chriſt*. *Meſſias* is a *Hebrew* Word, and *Chriſt* a *Greek* Word, both which ſignify *anointed*; and the *Jews* thus call'd the Perſon, whom they expected as a great King, who ſhould be conſecrated to God by a particular Unction, of which the anointing of their Kings and Prieſts was but a Figure.

In Fine, after an Expectation of four thouſand Years, the Time preſcrib'd by the Order of God, and mark'd out by the Prophets, was arriv'd. The *Roman* Empire enjoy'd a profound Peace under the Reign of *Auguſtus*, and the *Jews* were govern'd by *Herod*, who had been given them by the *Romans*, under whoſe Dominion they were fallen for ſome Years paſt. Several of the Fathers have remark'd,

remark'd, that this Reign of a foreign Prince was an evident Sign of the near Approach of the Meſſias, according to that Prediction of *Jacob*, *Gen.* xlix. 10. The Scepter ſhall not depart from *Judah* till he come, who is to be ſent, and ſhall be the expectation of Nations. Accordingly, at this very time, God executed the Deſign he had form'd from all Eternity, of giving Birth among the *Jews* to Jeſus Chriſt, the Redeemer of the *Jews* and *Gentiles*; and by him he accompliſh'd the great Work of Man's Salvation, after the Manner the Goſpel teaches, and we are going to relate in this Hiſtory.

The HISTORY *of the* LIFE *of our Lord* Jeſus Chriſt.

BOOK I.

Containing what paſs'd from the Conception of St. John the Baptiſt, *to the firſt Year of the Miſſion of Jeſus Chriſt.*

CHAP. I.

The Conception of St. John. (Luke 1.)

THERE was among the *Jews* a holy Prieſt nam'd *Zachary*, who with his Wife *Elizabeth* kept all the Commandments of God in a moſt irreprehenſible Manner. They were both of them advanc'd in Age; and God, who was pleas'd to try their Virtue, in order to give it afterwards

terwards a more ſignal Recompence, had beſtow'd no Children on them, but let them ſuffer the Diſgrace of Barrenneſs, which was then regarded as an Effect of the Curſe of Heaven. One Day, as *Zachary* was officiating in the Temple, according to his Rank, and offering to God the Perfumes ordain'd by the Law, the Angel *Gabriel* appear'd to him, and declar'd on the Part of God, that he ſhould have a Son, to whom he was to give the Name of *John*; that this Son ſhould be great in the Sight of God, and be repleniſh'd with the Holy Ghoſt from his Mother's Womb; that he ſhould convert many of the Children of *Iſrael*, and walk before the Lord in the Spirit and Power of *Elias*, to prepare the Ways for him, and diſpoſe Men to receive him. *Zachary* doubted of the Truth of theſe Promiſes, and ſaid to the Angel: How ſhall I know that what you ſay is true? For I am old, and my Wife is advanc'd in Years. The Angel reproach'd him for his Unbelief, and aſſur'd him he ſhould be dumb from that Moment, and ſhould ſpeak no more, till the Things he had told him were come to paſs. He loſt that Moment the Uſe of his Speech; and the People, to whom he could now only make himſelf be underſtood by Signs, perceiv'd by his Silence, he had had a Viſion. The Time of his Miniſtry being expir'd, he return'd to his own Houſe, which was in a Town of the Tribe of *Judah*, and God fulfill'd what he had order'd the Angel to foretell. For *Elizabeth* conceiv'd, and kept herſelf private for the Space of five Months, the more perfectly to delight in God for the Favour he had done her, in removing her Diſgrace of Barrenneſs, and giving her

her a Son, from whom he gave her Hopes of ſuch extraordinary Things.

CHAP. II. *The Conception of Jeſus Chriſt* (Luke 1.)

SHE was ſix Months gone with Child, when the ſame Angel, who had declar'd to *Zacbary* the Birth of St. *John*, was ſent from God to a Town of *Galilee* call'd *Nazareth*, to declare the Birth of Jeſus Chriſt to her, who was choſen from all Eternity to be his Mother. She was a holy Virgin, of the Family of *David*, nam'd *Mary*, whom a Man of the ſame Race, nam'd *Joſeph*, had eſpous'd, and who obſerving a perfect Continency, found in her Spouſe a faithful Witneſs and Guardian of her Purity. The Angel being enter'd where ſhe was, ſaid to her: *Hail full of Grace, our Lord is with thee; bleſſed art thou amongſt Women.* Her Modeſty caus'd her to be troubled at the extraordinary Sight of an Angel, and ſhe was ſurpris'd to find herſelf addreſs'd in ſuch a Manner. But the Angel told her not to be afraid, and that ſhe ſhould have a Son, who ſhould be great, and be call'd the Son of the moſt High, to whom God would give an Empire which ſhould have no End, and that ſhe ſhould give this Son the Name of *Jeſus*, which ſignifies *Saviour*. She then reflected in what Manner ſhe liv'd with St. *Joſeph*, and not ſeeing how ſhe could preſerve her Virginity and become a Mother, ſhe ſaid to the Angel; How ſhall this be? For I know not Man. The Angel anſwer'd, That this holy Fruit, which was to be call'd the *Son of God*, ſhould be born by the inviſible Operation of the Holy Ghoſt; and to aſſure her, that God, to whom nothing is impoſſible, would

work in her this great Miracle of his Omnipotency, he inform'd her of what had happen'd to her Couſin *Elizabeth*, who, having been barren for many Years, was now ſix Months gone with Child. After this Explanation, which made her underſtand that ſhe was to be a Mother, without ceaſing to be a Virgin, ſhe humbly ſubmitted to the Orders of God, and ſaid to the Angel; Behold the Handmaid of the Lord; be it done to me according to your Word. The Angel quitted her, but the Holy Ghoſt wrought in her the great Myſtery, for which he had been a long time preparing her by a plentiful Effuſion of his Graces. She conceiv'd the Son of God, the ſecond Perſon of the Holy Trinity, who took Fleſh, that is to ſay, became Man, by taking a Body and a Soul, as we have, in the Womb of this chaſte and humble Virgin.

Chap. III. *The Viſitation of the B. Virgin.* (Luke 1.)

SO ſoon as *Mary* had learn'd that her Couſin was with Child, ſhe immediately ſet forward to go and viſit her. Upon entering her Houſe ſhe ſaluted her, and no ſooner had *Elizabeth* heard her Voice, but ſhe felt her Child leap for Joy in her Womb. And being fill'd with the Holy Ghoſt, ſhe cried out, Bleſſed are you among Women, and bleſſed is the Fruit of your Womb. And whence does this Happineſs befall me, that the Mother of my Lord is come to me? She inform'd the Bleſſed Virgin of the Rejoicing of her Child, and added: Bleſſed are you in having believed; for what has been told you on the Part of the Lord, ſhall be accompliſh'd. Theſe Praiſes ſwell'd not the Heart of the Bleſſed Virgin, She could not diſown the Favours God had done her, but

but ſhe would give him all the Glory; and far from aſcribing to her Faith, what the Lord was to accompliſh in her, ſhe aſcrib'd it to the pure Mercy of the Creator, ſaying: My Soul magnifies the Lord, and my Spirit has rejoic'd in God my Saviour. Becauſe he has look'd on the Meanneſs of his Handmaid. She added, that God vouchſafes at his Pleaſure to do great Things by the weakeſt Creatures; that he loves to advance the Humble, and to beat down the Proud; and in Fine, that he is faithful to his Promiſes, ſince he only makes her the Mother of his Son, in order to accompliſh the Mercy he had promis'd to *Abraham* and the other Patriarchs.

Chap IV. *The Nativity of St.* John. (Luke 1.)

SHE ſtaid three Months with her Couſin, and then return'd to her own Home. Meanwhile *Elizabeth* was brought to Bed, and her Relations and Neighbours came to wiſh her Joy on the Birth of her Son. On the eigth Day, when he was to be circumcis'd and receive his Name, they were all for giving him the Name of *Zacbary*, which was that of his Father. No one but *Elizabeth* oppos'd it, who would have him nam'd *John*, as God had appointed by the Word of the Angel. They repreſented to her, how none of her Family bore that Name, and made a Sign to the Father, to declare his Intention on this Subject: He deſir'd a Table-book, and wrote upon it, *John* is the Name he muſt bear. That ſame Inſtant his Tongue was untied, and recovering his Speech, he employ'd it in bleſſing God. They that were Witneſſes of theſe Wonders, and all that heard them mention'd, were ſeiz'd with

Aſtoniſhment, and ſaid one to another, What do you think this Child will be in time?

But that, which was conceal'd from them, was reveal'd to *Zachary*; who fill'd with the Holy Ghoſt, comprehended the Myſtery of the Incarnation, and the Part his Son was to have in this Myſtery. He propheſy'd immediately, and ſaid; Bleſſed be the Lord God of *Iſrael*, for he has viſited and redeem'd his People. He added, as the bleſſed Virgin had done in her Canticle, that God made the Saviour of the World to be born of the Houſe of *David*, with Deſign to fulfill the Promiſes he had made to *Abraham*, and which he had often renew'd by the Mouth of Prophets; and all the Fruits of the Incarnation he compriſes in theſe few Words: He has promis'd us, that being deliver'd from the Power of our Enemies, we ſhall ſerve him by walking before his Eyes in Holineſs and in Juſtice all the Days of our Life. He then addreſs'd himſelf to his Son in theſe Words: And thou, little Infant, ſhalt be call'd the Prophet of the moſt High; for thou ſhalt walk before the Face of the Lord, to prepare the Way for him, and to impart the Knowledge of Salvation to his People. God fulfill'd what *Zachary* had foretold of his Son; and to qualify him for the Functions of the great Miniſtry to which he was pre-ordain'd, he made him increaſe in Spirit, and would have him remain in the Deſarts to the Day he was to appear before the People of *Iſrael*.

CHAP.

CHAP. V. *God reveals to St.* Joſeph *the Nativity of Jeſus Chriſt.* (Mat. 1.)

WHILE the Fame of the Miracles that happen'd at the Birth of St. *John*, was ſpread over all the mountainous Part of *Judea*, the bleſſed Virgin, now return'd to *Nazareth*, meditated in profound Silence on the Myſtery God wrought within her. She had ſaid nothing to her Spouſe of what had happen'd to her; but her growing big diſcover'd it, and he perceiv'd ſhe was with Child. As he was a juſt Man he would not defame her, but reſolv'd to quit her ſecretly; and was thinking of doing this, when an Angel, whom he ſaw in a Dream, ſaid to him, *Joſeph* Son of *David*, fear not to take with you *Mary* your Wife, for the Fruit ſhe is bearing in her Womb is the Work of the Holy Ghoſt. She will bring forth a Son, whom you ſhall name *Jeſus*; for it is he, who ſhall ſave his People from their Sins. *Joſeph* obey'd theſe Orders, and remain'd with his Spouſe, both of them living in perfect Continency. Thus was fulfill'd, what God had long ago foretold by the Prophet *Iſaiah*, in theſe Words, *A Virgin ſhall conceive and bring forth a Son, to whom ſhall be given the Name of* Emmanuel, *which ſignifies God with us.* Iſ. vii. 14.

CHAP. VI. *The divine Nativity of Jeſus Chriſt.*

MEan-while the Time arriv'd of the bleſſed Virgin's being deliver'd, and ſhe brought forth Jeſus Chriſt, in the Manner we ſhall relate hereafter. For, before we give the Hiſtory of this Birth, it is reaſonable we ſhould give an Account of the Perſon who is born. Men write the Genealogy of the great Ones of the Earth, to make

them conſiderable for the Nobility of their Blood, and for the great Atchievements of their Anceſtors, when they are not as yet capable of making themſelves remarkable for their own Merits. *Mary* brings forth a Son, of whom the Goſpel gives us two Genealogies, and two Births, becauſe this Son has two Natures: Jeſus Chriſt is both God and Man, and unites in one only Perſon, the Divine Nature, and that of Man. As Man, he deſcends from a long Series of Men: As God, he has only God for his Father. As Man, he is born in Time; as God, he is born, and is from all Eternity. See here what St. *John* at the Beginning of his Goſpel teaches us, concerning his divine and eternal Nativity, and the Reaſons for which he was made Man.

He ſays then, that Jeſus Chriſt as God is the Word, (*John* 1.) that is, the Thought or Speech of God. When a Man thinks, he forms in his Mind a ſpiritual Image or Idea of the Thing which is the Object of his Thought, and this Image is call'd the Word, that is, the Speech of the Mind; becauſe it is, as one may ſay, by Thought, that the Mind ſpeaks to itſelf. God is a pure Spirit, who moſt perfectly knows himſelf, and knows himſelf from all Eternity. He thinks therefore in knowing himſelf, and forms a moſt perfect Image of himſelf; and this Image is his Word. But that which exalts this Word infinitely above all the Thoughts of Men, is its being another Perſon, and yet the ſame God with him who forms it. And theſe two Divine Perſons loving one the other infinitely from all Eternity, this their eternal Love is a third Perſon, who is call'd the Holy Ghoſt, and is alſo the ſame God with the other two Perſons, from whom he proceeds.

This

This is what Faith teaches us concerning the bleſſed Trinity, which is no other than the God whom we adore, one in three Perſons; the ſecond of which is call'd not only Son, becauſe he is begotten of the firſt, to whom for that Reaſon we give the Name of Father: but alſo the Word, becauſe he is the Thought and interior Speech of the firſt Perſon, who begets him in knowing himſelf; and eternally begets him ſince he eternally knows himſelf. For this Reaſon St. *John* ſays; that in the Beginning, that is, when the World began, the Word already was, and was in God, for the Thought is in the Mind which forms it; and that it was with God, it being the Property of the Word, as we have ſaid, to be one and the ſame with him who begets it.

He is therefore as God, the Creator of all Things; which made the Evangeliſt ſay, that all things were made by him, and that nothing was made without him. Hence he is call'd in Scripture ſometimes the Wiſdom of God, becauſe he is begotten by the Knowledge of his Father; and ſometimes the Arm and Power of God, becauſe it is by him that God made all Creatures. St. *John* continues, and ſays; that Life was in him; for there it was moſt certainly, as in its Source; ſince by him lives every Thing that has Life. He ſays again, that this Life was the Light of Men: For Men being reaſonable have a Soul enlighten'd by Wiſdom and Truth, which are its true Life; and when Wiſdom and the Light of Truth are wanting in a Soul, it is dead, as far as it is capable of dying. Now the Word is himſelf this eternal Truth and Wiſdom, which, as St. *John* ſays, inlightens all Men, and by the Participation of which our Souls are wiſe and true; their Truth

and

and Wiſdom being no other than an Emanation of this infinite and eſſential Wiſdom, which is the Word of God. The Goſpel adds, that this Light ſhin'd in the Midſt of Darkneſs, that is, of Men, wrapt up in the Night of Sin, ſo that the Darkneſs was not able to perceive it: That to make them diſcern it, God ſent a Man nam'd *John*, the ſame whoſe miraculous Birth we have ſeen already, and we ſhall ſee hereafter, what he did to acquit himſelf of his Miniſtry, which was to ſhew Men the Light, which their Blindneſs hinder'd them from ſeeing: That the Word was in the World, without being acknowledg'd by the World, that is, by the Lovers of the World, who having an Attachment for Creatures, had turn'd from God their Eyes and Actions, that his own, which is to ſay, Men, who are his Creatures, and chiefly the *Jews*, who were his People, receiv'd him not, and that refuſing to receive their God, they loſt the greateſt Advantages they could ever expect. For he impower'd all thoſe that receiv'd him by believing in his Name, to become the Children of God, not by a carnal Birth, ſuch as Men ordinarily receive from Men, but by a ſpiritual Birth deriv'd from God himſelf. And to merit for Men this glorious Birth, the Word, ſays the Goſpel, was made Fleſh, and dwelt amongſt us; which is the ſame as to ſay, that he was made Man, and that he, who, as God, is born eternally of the Boſom of the Father, as Man was born in Time from the Womb of a Virgin: And it is this laſt Nativity of which we are now to relate the Hiſtory.

CHAP.

CHAP. VII. *The human Nativity of Jeſus Chriſt.* (Luke 2.)

AUGUSTUS, who govern'd the *Roman* Empire, deſigning to know the Number of all his Subjects, publiſh'd an Edict, which oblig'd every individual Perſon to have himſelf regiſter'd in the Town from which he deriv'd his Origin. In Obedience to theſe Orders, St. *Joſeph* with the bleſſed Virgin left *Galilee*, and went to *Bethlehem*, a Town of *Judea*, there to have his Name taken, becauſe he was of the Family of *David*, and that this Prince had been born at *Bethlehem*, which on this Account is ſtil'd in the Goſpel the City of *David*. While they were there, the Time came of the bleſſed Virgin's being deliver'd; ſhe brought forth Jeſus Chriſt, wrapt him in ſwadling Clothes, and becauſe there was no Room for them in the Inn, ſhe laid him in a Manger. Some Shepherds watching their Flocks in the Night near this Place, were ſuddenly ſurrounded with a great Light, and ſaw an Angel, who ſaid to them, Fear not, for I bring you happy News, that ſhall fill all the People with great Joy; which is, that to Day in the City of *David* is born to you a Saviour, who is the Chriſt the Lord. And behold the Sign, whereby you ſhall diſcover him, you ſhall find an Infant wrapt in ſwadling Clothes, and laid in a Manger. Immediately they heard a great Multitude of celeſtial Spirits, who prais'd God and ſaid: Glory be to God on High, and Peace on Earth to Men of Good-will. The Angels being retir'd, the Shepherds made haſte to go to *Bethlehem*, where they found *Mary* and *Joſeph* with the Infant laid in a Manger, and were ſatisfied of the Truth of what

the

the Angel had ſaid to them. They return'd, glorifying God, publiſh'd the Marvels they had ſeen, and fill'd with Admiration all thoſe that heard them; while the bleſſed Virgin reflected in her Heart on all theſe Things, and there faithfully preſerv'd them.

CHAP. VIII. *The Circumciſion of Jeſus Chriſt.* (Luke 2.)

THE Law of *Moſes* order'd the Male Children to be circumcis'd eight Days after their Birth, purſuant to the Commandment God had given to *Abraham*. For, deſigning to give this Patriarch a Son, from whoſe Race a Redeemer was one Day to be born; and to make an Alliance with him, which was to be obſerv'd by all his Poſterity; he appointed Circumciſion as the Seal and Mark of this Alliance, threatening to caſt out of the Number of his People, every male Child, that was not circumcis'd. *Abraham* and all the *Jews* deſcended from him, punctually obſerv'd this Law; and Jeſus Chriſt was pleas'd to ſubmit to it. Hence the Goſpel remarks, that he was circumcis'd on the eighth Day, and was nam'd *Jeſus*, which is the Name, the Angel before his Conception, had declar'd ſhould be given him.

CHAP. IX. *The Adoration of the wiſe Men.* (Mat. 2.)

THE bleſſed Virgin and St. *Joſeph* were ſtill at *Bethlehem*, when the Magi, that is, Philoſophers, who were come from the Eaſt, enter'd *Jeruſalem*, and aſk'd where the new-born King of the *Jews* was; ſaying, they had ſeen his Star in the Eaſt, and were come to adore him. This Inquiry

Inquiry ſurpris'd the People of *Jeruſalem*, and troubled *Herod*, who then reign'd in *Judea*. He aſſembled the chief Prieſts, and the moſt Learned of the *Jews*, to know of them, where the Meſſias, whom they expected, was to be born; for he eaſily conceiv'd that it was he, whom the Magi ſought by the Name of King of the *Jews*. They anſwer'd, that it was at *Bethlehem*, according to thoſe Words of the Prophet *Michah*, v. 2. *And thou*, Bethlehem *in the Land of* Judah, *art not the moſt inconſiderable among the principal Cities of this Tribe, for out of thee ſhall come the Leader, who ſhall rule my People* Iſrael.

After this Information, *Herod* call'd privately for the Magi, aſk'd them at what Time they had ſeen the Star they mention'd; and ſending them to *Bethlehem*, ſaid, Go and inform yourſelves with care about the Child whom you ſeek, and when you have found him, let me know it, that I likewiſe may go to adore him.

They were hardly ſet on their Way for *Bethlehem*, when they perceiv'd the Star which had appear'd to them in the Eaſt; and the Goſpel remarks, that upon ſeeing it they were tranſported with exceeding Joy. It went before them as their Guide, and ſtopt over the Place where Jeſus Chriſt was. They enter'd the Houſe, where they found the Infant with the bleſſed Virgin his Mother, and falling proſtrate before him, they ador'd him, and offer'd him for Preſents, Gold, Frankincenſe and Myrrh. Having thus paid their Homages to him, they went back to their own Country, but without paſſing by *Jeruſalem*, becauſe they had been admoniſh'd in a Dream not to return to *Herod*.

CHAP

CHAP. X. *The Preſentation of Jeſus in the Temple.*

THE bleſſed Virgin and St. *Joſeph*, who had ſo punctually obſerv'd the Precept of Circumſion, were no leſs faithful in executing two other Commandments of the Law, one of which concern'd the Mothers, the other the firſt male Children which they brought into the World. The firſt (*Lev.* xii. 1.) oblig'd a Woman, to remain for ſome time after her Delivery, without touching any Thing conſecrated to God, or entering the Sanctuary. This Time was the Space of forty Days for the Birth of a Son, and of fourſcore for that of a Daughter; and when this Term was expir'd, the Mother was to go to the Temple to be purified, and for that End to offer a Lamb in Holocauſt; and a Dove or Turtle in expiation of her Faults. If ſhe was not able to offer a Lamb, ſhe was allow'd to change it into a Dove or Turtle.

The ſecond Precept of the Law which concern'd the eldeſt Sons, oblig'd the Parents to preſent them to God, and to redeem them with Money. Every Firſtling in *Iſrael*, as well of Men as of Animals, was conſecrated to God, by the Commandment he publiſh'd, when he kill'd the firſt born Sons of *Egypt*, to conſtrain *Pharaoh* to ſet his People at liberty. (*Exod.* xiii. 2.) By this Conſecration he would oblige the *Jews* never to forget this Benefit. And becauſe the Thing conſecrated was to be offer'd in Sacrifice, he was contented with the Immolation of Animals, and would have the Children redeem'd. Theſe Children indeed might have been dedicated to him in another Manner, to ſerve, for Example,

ple, (*Numb.* viii. 16.) in the Miniſtry of his Altar; but he choſe for this Employment one of the twelve Tribes of *Iſrael*, to wit, the Tribe of *Levi*, in exchange for all the eldeſt Sons of the twelve Tribes; ſo that there was an Obligation of redeeming the Firſt-born, who were not of the Tribe of *Levi*, ſince they could neither be Victims nor Sacrificers.

In obedience to theſe two Laws, when forty Days were paſs'd from the bleſſed Virgin's Delivery, ſhe went with St. *Joſeph* to *Jeruſalem*, to offer for her Purification the Sacrifice preſcrib'd by the Law; and the Goſpel remarks, that ſhe offer'd the Sacrifice of the Poor. (*Luke* 2.) They carried Jeſus Chriſt with them, to preſent him to God, and redeem'd him, as a Child that was not of the Tribe of *Levi*, but of that of *Juda*. While they were in the Temple, a pious old Man, call'd *Simeon*, came thither by the Direction of the Holy Ghoſt. He was a juſt Man, fear'd God, was full of the Holy Ghoſt, and inceſſantly breath'd after the Redeemer, by whom God had promis'd to comfort his People. The Spirit of God, which had inſpir'd into him the Deſire and Expectation of the Saviour, had alſo promis'd him, that he ſhould not die, till he had ſeen him. And therefore when the bleſſed Virgin and St. *Joſeph* carried Jeſus Chriſt to the Temple, this good old Man, incited by a divine Inſpiration, went thither, took the Child in his Arms, bleſs'd God, who fulfill'd what he had promis'd him, and deſir'd nothing more but to die, ſince his Eyes had ſeen the Saviour, whom God deſign'd to expoſe to the Sight of all People, to be the Light of Nations, and the Glory of *Iſrael*.

Joſeph and *Mary* were ſtruck with a profound Admiration, at what they ſaw and heard; when *Simeon* addreſſing himſelf to them, bleſs'd them, and ſaid to the bleſſed Virgin, that this Child, whom ſhe had preſented to God, was for the Ruin and for the Reſurrection of many in *Iſrael*; would be a Mark for the Contradiction of Men, and that theſe Contradictions, which would diſcover the ſecret Thoughts and Diſpoſitions of many Perſons, would be for her as a ſharp Sword, which ſhould pierce her Soul with Sorrow. There came, the ſame Inſtant, a holy Widow nam'd *Anne*, eighty-four Years of Age, who had the Gift of Prophecy, and dwelt inceſſantly in the Temple, ſerving God Day and Night, in Prayer and Faſting. Seeing Jeſus Chriſt, ſhe knew him by the ſame Light, which had made him known to *Simeon*; ſhe prais'd God for the Favour he had done the World, in giving it a Saviour, and ſpoke of this Saviour to all who expected his Coming.

Chap. XI. *The Flight of Jeſus into* Egypt. (Mat. 2.)

THE bleſſed Virgin and St. *Joſeph* retir'd from *Jeruſalem*, ſo ſoon as they had perform'd all that was ordain'd by the Law. *Herod* in the mean-while, who waited the Return of the wiſe Men, in order to be inform'd by them, where he might find the new King, whom he dreaded, ſeeing himſelf fruſtrated of his Expectation, becauſe, as we have ſaid above, they return'd by another Way, fell into a violent Rage, and reſolv'd to have all the Infants kill'd in *Bethlehem* and the adjacent Places, that were born within the two laſt Years. He executed in Effect this barbarous

barbarous Deſign, and thought himſelf ſure of involving in this Slaughter, the Child, whom he had reſolv'd to deſtroy. But God diſappointed the Cruelty of this Prince; and of ſo many Infants, whoſe Blood he ſpilt, he, whom he ſought, was the only one whom he could not deſtroy. For an Angel had inform'd St. *Joſeph* in a Dream of the Endeavours, which *Herod* would uſe, to take away the Life of Jeſus Chriſt; and order'd him to take the Infant and his Mother, and fly into *Egypt*, where he was to remain, till he receiv'd new Orders. *Joſeph* without delay obey'd this Command, and retir'd into *Egypt*, where, after the Death of *Herod*, the ſame Angel appear'd to him again, and bid him return, becauſe he, who would have made the Saviour die, was dead himſelf. He immediately return'd into the Land of *Iſrael* with Jeſus Chriſt and the bleſſed Virgin; but hearing that *Archelaus* reign'd in *Judea*, in the Place of *Herod* his Father, he was afraid of going thither, and being admoniſh'd in a Dream, he retir'd into *Galilee*, and ſettled in the Town of *Nazareth*; God thus fulfilling the Prophecies, which foretold that Jeſus Chriſt ſhould be call'd a *Nazarene*.

Chap. XII. *Jeſus is found among the Doctors.* (Luke 2.)

MEAN-WHILE the Child Jeſus grew and gain'd Strength, being full of Wiſdom and of Grace. When he had attain'd to the Age of twelve Years, he went to *Jeruſalem* with the Bleſſed Virgin and St. *Joſeph*, who repair'd thither every Year at the Feaſt of the Paſſover; and he ſtay'd there after the Feaſt, without being miſs'd; ſo that they return'd without him,

imagining he was going before or after them, with ſome one of their Company. But when, after one Day's Journey, they found him not either with them or their Acquaintance, they went back to ſeek him at *Jeruſalem*; and, after three Days, found him in the Temple, ſitting in the midſt of the Doctors, hearing them and aſking them Queſtions; and making all that heard him, admire his Wiſdom and his Anſwers. The Bleſſed Virgin and St. *Joſeph* were fill'd with Aſtoniſhment when they ſaw him in this State; and his Mother repreſenting to him the Grief they had felt for having loſt him, and the Pains they had taken to ſeek him, ſaid to him: Son, why have you treated us in this Manner? He anſwer'd them: Why did you ſeek me? knew you not, that I ought to mind what Regards the Service of my Father? They underſtood not this Anſwer, which yet did not hinder the Bleſſed Virgin from laying up in her Heart all theſe Words. He return'd with them to *Nazareth*; and the Goſpel remarks, that he was ſubmiſſive to them, and that he increas'd not only in Age, but alſo in Wiſdom and in Grace, in the Sight of God and Men.

CHAP. XIII. *The Preaching of St.* John. (Mat. 3, Mark 1, Luke 3.)

WE left St. John in the Deſart, where God ſtrengthen'd him in Spirit, and prepar'd him, by Retirement, for the Employment to which he was deſtin'd; as Jeſus Chriſt prepar'd himſelf by Silence in the Houſe of St. *Joſeph* for the Functions of his Miniſtry. Both of them waited with Patience the Time God had mark'd out to them, for the Exerciſe of their Charge. And becauſe

Jeſus

Jeſus Chriſt was not to appear, till St. *John* had declar'd him; God made St. *John* firſt quit his Solitude. This Holy Predeceſſor, therefore, purſuant to his Orders, came the fifteenth Year of the Reign of *Tiberius*, into the Deſart of *Judea*, and into all the Countries bordering on the *Jordan*, preaching a Baptiſm of Penance, which gave not the Remiſſion of Sins, but diſpos'd Men for receiving it, and was a Figure of the Baptiſm, which Jeſus Chriſt was afterwards to eſtabliſh. Two Prophets cited by the Evangeliſts had long ago foretold the Office and Miniſtry of St. *John*; the one (*Mal.* iii. 1.) ſtyling him the Angel of God, who was to go before Jeſus Chriſt, to prepare the Way for him; the other (*Iſai.* xl. 3.) ſaying: That a Voice was heard in the Deſart, of one who cry'd: Prepare the Ways of the Lord: And that every Valley ſhould then be fill'd, every Mountain and Hill be brought low; that the crooked Ways ſhould be made ſtraight; and the rugged, plain.

He began his Preaching with theſe Words: Do Penance; for the Kingdom of Heaven approaches: And to give more Weight to his Diſcourſes, he took care to preach Penance no leſs by his Example, than by his Words. He was cloath'd in Camel's Hair, had a leathern Girdle about his Loins, and liv'd on Locuſts and wild Honey. A Preacher thus qualified, who firſt practis'd what he taught others, could not fail of being exceedingly follow'd. Accordingly, all *Jeruſalem*, all the Country bordering on the *Jordan*, and all *Judea* went to ſee him, they confeſs'd their Sins, and he baptiz'd them in the *Jordan*.

Among theſe Throngs of People, he ſaw ſome *Phariſees* and *Sadducees*, who addreſs'd themſelves to him, in order to receive his Baptiſm. The *Phariſees* were *Jews* who valu'd themſelves upon their perfect Knowledge and exact Obſervance of the Law; and had acquir'd a great Reputation and Authority among the People; but we ſhall find in the Sequel of this Hiſtory, that they were the greateſt of Hypocrites; who, under the Show of an exterior Virtue, conceal'd the moſt inſupportable Pride. The *Sadducees* believ'd not the Immortality of the Soul; they were not many, but all of the firſt Rank. Hear now, how St. *John* ſpoke to the Perſons of theſe two Sects, who came to be baptiz'd: You Race of Vipers, who has admoniſh'd you to fly from the Wrath which muſt fall on your Heads? Do then worthy Fruits of Penance, and ſay not to yourſelves, that you have *Abraham* for your Father: For I declare to you, that God can from theſe very Stones raiſe Children to *Abraham*. The Ax is now laid to the Root of the Trees; and therefore every Tree, which bears not good Fruit, ſhall be cut down, and thrown into the Fire.

The People, the Publicans, that is to ſay, the Farmers and Gatherers of the Taxes, and the Soldiers aſk'd him, what they ought to do; and he anſwer'd the People: Let him, who has two Garments and Victuals, give to him that has none. He admoniſh'd the Publicans to exact nothing more than they were order'd; and the Soldiers, to be content with their Pay, and to uſe no Violence nor Deceit in regard of any one.

Theſe wiſe Anſwers, join'd with a Life ſo pure and ſo penitent, gave the People a great Idea of St. *John*; and they all imagin'd, he might probably

bably be the *Chriſt*; that is, the *Meſſias*, who had been ſo long expected. To rid them of this Thought, he ſaid to them: As for me, I baptize you in Water; but another is coming, who has greater Power than I; and I am not worthy to carry his Shoes, nor to looſe his Shoe-ſtrings. 'Tis he, who will baptize you in the Holy Ghoſt and in Fire; 'tis he who has the Fan in his Hand, and will perfectly cleanſe his Floor; he will gather his Corn into the Granary, and will burn the Chaff in a Fire, that ſhall never be extinguiſh'd.

Chap. XIV. *Jeſus Chriſt is baptiz'd by St.* John. (Mat. 3, Mark i, Luke 3.)

AT the ſame time that all *Judea* went to be baptiz'd by St. *John* in the *Jordan*, Jeſus Chriſt being then about thirty Years of Age, left *Nazareth*, where he had waited in Silence the Time of exerciſing the Miniſtry, for which he came into the World, and went to the Banks of the *Jordan*, to receive with others the Baptiſm of his Precurſor. St. *John* could not ſuffer this profound Abaſement, and oppos'd, as far as he was able, what Jeſus would have done, ſaying to him: 'Tis I that ought to be baptiz'd by you, and do you come to me? But Jeſus anſwer'd: Suffer me at preſent to do what I would, for it is thus we are to fulfill all Juſtice. St. *John* yielded to this Command, and baptiz'd Jeſus Chriſt; who, after having been baptiz'd, came out of the Water and fell to Prayer; while he was in Prayer, the Holy Ghoſt came down in the corporal Form of a Dove, and remain'd on him; and a Voice from Heaven pronounc'd theſe Words: Thou art my beloved Son, thou art the Object of my Compla-

Complacency. He then left the Banks of the *Jordan*, being full of the Holy Spirit, and this Spirit carried him immediately into the Deſart.

Chap. XV. *Jeſus Chriſt faſts, and is tempted.* (Mat. 4, Mark 1, Luke 4.)

He paſs'd forty Days without eating or drinking; and as he was conducted thither, that he might be tempted, after this long Faſt, he was pleas'd to ſuffer the Pangs of Hunger, that the Devil might take an Occaſion of tempting him. In Effect, the Devil came to him, and ſaid: If you be the Son of God, command theſe Stones to be chang'd into Bread. But Jeſus anſwer'd him: Man (*Deut.* viii. 3.) lives not on Bread alone, but on every Word that comes from the Mouth of God.

Then the Devil carried him to the Battlements of the Temple of *Jeruſalem*, and encourag'd him to throw himſelf down: For it is written, (*Pſ.* xc. 11.) ſaid he to him: That God will command his Angels to preſerve you, and they will bear you up in their Hands, that you may not be hurt. To this Paſſage of the Scripture, Jeſus reply'd by another, where it is ſaid (*Deut.* vi. 16.) Thou ſhalt not tempt the Lord thy God.

After this the Devil carry'd him again to a High Mountain, from the Top of which he ſhew'd him in a Moment all the Kingdoms of the World, with all the Splendor and Pomp that attend them, and promis'd him all theſe if he would fall at his Feet and adore him; for they are given to me, ſaid he falſly, and I give them to whom I pleaſe. Then Jeſus anſwer'd: Begone, Satan, for it is written (*Deut.* vi. 13.) Thou ſhalt adore the Lord thy God, and him alone

alone ſhalt thou ſerve. The Devil having thus unprofitably finiſh'd all his Temptations, retir'd for a Time; and the Angels came to Jeſus Chriſt, and began to ſerve him.

CHAP. XVI. *St.* John *bears Teſtimony to Jeſus Chriſt.* (John 1.)

HE then left the Deſart, and return'd to the Place where St. *John* preach'd and baptiz'd. This faithful Precurſor ceas'd not to ſpeak of Jeſus Chriſt to thoſe that heard him; and he cry'd with a loud Voice, that he was the Perſon of whom he had ſaid: He that comes after me is preferr'd to me, becauſe he was before me. He added, that we have all receiv'd of his Fulneſs; that the Law was given by *Moſes*, but that Jeſus Chriſt had brought into the World Grace and Truth; and that the only Son, who is in the Boſom of God, was come to give us a Knowledge of God, whom no Man had ever ſeen.

While he ſpoke ſo advantageouſly of the Meſſias, he was taken for the Perſon whom he proclaim'd; and there were ſent to him from *Jeruſalem*, Prieſts and Levites, who were all *Phariſees*; and, by Conſequence, much eſteem'd by the People, to know of him what he was. It was then he confeſs'd and denied not; he confeſs'd he was not the *Chriſt*; for in this Manner does the Goſpel expreſs the Confeſſion of St. *John*, and the Teſtimony he gave of Jeſus to theſe Deputies. They aſk'd him if he was *Elias*, or ſome other Prophet; and as he anſwer'd them, that he was not; they ſaid to him: Who are you then, that we may carry ſome Anſwer to thoſe that ſent us? What ſay you of yourſelf? I am, ſaid he, the Voice of him who cries in the Deſart, Make ſtraight

ſtraight the Ways of the Lord. They inſiſted: Why then do you baptize, if you be neither the Meſſias nor a Prophet? To which he reply'd: 'Tis true, I baptize in Water; but there is one in the midſt of you, whom you know not: 'Tis he, who is to come after me, who is preferable to me, and I am not worthy to untie his Shoe-ſtrings.

The next Day he ſaw Jeſus Chriſt coming to him; and, not being willing to loſe this favourable Occaſion of making him known, he ſaid to thoſe that were preſent: Behold the Lamb of God; Behold him who takes upon himſelf and effaces the Sins of the World. He added: That this was the Perſon of whom he had ſaid all we have related above; and aſſur'd them, that he had ſeen the Holy Ghoſt come down and reſt upon him in the Figure of a Dove; and that he had learnt by Revelation, that it was he who ſhould give the Baptiſm of the Holy Ghoſt.

CHAP. XVII. *Jeſus Chriſt begins to have Diſciples.* John 1.)

THE next Day Jeſus Chriſt paſs'd again by the ſame Place, two Hours before Sun-ſet, and St. *John*, who was there with two of his Diſciples, ſaid upon ſeeing him: Behold the Lamb of God. The two Diſciples, having heard theſe Words, follow'd Jeſus, who turning aſk'd them, whom they ſought. They anſwer'd him: Maſter, where do you live? Come, ſaid he to them, and ſee. They went, and ſtay'd with him that Day. One of theſe two Diſciples, whoſe Name was *Andrew*, had a Brother call'd *Simon*, to whom he ſaid: We have found the Meſſias; and he conducted him to Jeſus, who looking on him, ſaid:

ſaid: You are *Simon*, the Son of *Jonas*, you ſhall be call'd *Peter*.

The Day following, the Son of God being pleas'd to go into *Galilee*, found a Man call'd *Philip*, who was of *Bethſaida*; of which Town were alſo *Andrew* and *Peter*, and he ſaid to him: Follow me. *Philip* met *Nathaniel*, and inform'd him, that they had found the Meſſias, promis'd by the Law and foretold by the Prophets, and that this Meſſias was Jeſus of *Nazareth*. *Nathaniel* anſwer'd: Can any Good come from *Nazareth*? but however he follow'd *Philip*, who conducted him to Jeſus. So ſoon as Jeſus ſaw him, he ſaid: Here is a true *Iſraelite*, without Guile or Artifice. *Nathaniel*, much ſurpriz'd, aſk'd him, how he came to know him? I ſaw you, anſwer'd Jeſus, before *Philip* call'd you, when you were under the Fig-Tree. O Maſter, ſaid *Nathaniel*, you are the Son of God, you are the King of *Iſrael*. Jeſus reply'd: You believe, becauſe I told you, that I ſaw you under the Fig-tree; you ſhall ſee much more: In truth, I ſay to you: you ſhall ſee hereafter the Heavens open, and the Angels of God aſcending and deſcending upon the Son of Man.

CHAP. XVIII. *The firſt Miracle of Jeſus Chriſt.* (John 2.)

HAVING left the Banks of the *Jordan*, the third Day he was at a Marriage-Feaſt, which was kept at *Cana* in *Galilee*, where the Bleſſed Virgin was, and to which he had been invited with his Diſciples. The Wine happening to fall ſhort, the Bleſſed Virgin ſaid to her Son: They have no Wine. But Jeſus, deſigning to teach us, that no human Reſpects muſt be admitted into the

the Functions which regard the Service and Glory of God; and that, on ſuch Occaſions, we are to look on our neareſt Relations as ſo many Strangers, anſwer'd his Mother: Woman, what Buſineſs have you with me? my Hour is not yet come. The Bleſſed Virgin, not troubled in the leaſt with this Anſwer, bid the Servants do whatever he ſhould order. There were ſix large Stone Pots, which were us'd in the Purifications, that were frequent among the *Jews*. The Son of God made them be fill'd with Water, and when they were fill'd, he ſaid to the Servants: Now draw, and carry it to the Governor of the Feaſt. He having taſted it, and found it to be excellent Wine; without knowing whence it came, told the Bridegroom, that he had tranſgreſs'd the Cuſtom, in keeping the beſt Wine for the End of the Feaſt. This Change of Water into Wine was the firſt Miracle of Jeſus Chriſt, and this Prodigy was of no little Service, to manifeſt his Glory, and to make his Diſciples believe in him.

Chap. XIX. *He drives the Traders out of the Temple.* (John 2.)

FROM *Cana* he went with his Mother, Kindred and Diſciples to *Capernaum*, a Town of the ſame Province of *Galilee*, where he ſtaid not long, becauſe, the Solemnity of the Paſque being near, he was going to *Jeruſalem*. He there found in the Temple, trading People, who ſold Oxen, Sheep and Pigeons; and Bankers ſitting at their Tables; and immediately having made a Whip of Cords, he drove them all out of the Temple, caſt on the Ground the Monies of the Bankers, overturn'd their Tables, and ſaid to thoſe that

that ſold Pigeons: Take all theſe away, and make not my Father's Houſe a Houſe of Traffick.

This Action made his Diſciples call to mind thoſe Words of the Scripture (*Pſ.* lxviii. 10.) The Zeal of thy Houſe has devour'd me: But it ſurpriz'd and incens'd the *Jews*, who demanded of him a Miracle, to prove what Right he had to act in this Manner. Deſtroy this Temple, ſaid he to them, and I will rebuild it in three Days; which they underſtood of the Temple, out of which he had driven the Traders; whereas he meant his own Body, which was to be deſtroy'd by Death, and to riſe to Life on the third Day. He wrought ſeveral Miracles at *Jeruſalem* during the Solemnity of the Paſque, which laſted ſeven Days; and many Perſons believ'd in his Name. But he truſted not thoſe, whom his Miracles had drawn to him, becauſe he penetrated to the Bottom of every Heart, and perfectly knew what was ſolid or imperfect in their Faith.

CHAP. XX. *The Converſation of Jeſus Chriſt with* Nicodemus. (John 3.)

WHILE he was at *Jeruſalem*, a *Jewiſh* Senator, of the Sect of the *Phariſees*, whoſe Name was *Nicodemus*, came to him by Night and ſaid to him: Maſter, we know that you are a Teacher ſent from God; for no Man can do the Miracles you do, if God be not with him. Jeſus hence took Occaſion to inform the *Phariſee* of the Neceſſity of Baptiſm in order to enter Heaven; ſaying to him: Unleſs a Man be born again of Water and the Holy Ghoſt, he cannot enter into the Kingdom of God. To which he added theſe important Truths: What is born of

the Fleſh, is Fleſh; and what is born of the Spirit, is Spirit: and the Spirit breathes where he pleaſes. *Nicodemus*, much ſurpriz'd, aſk'd, how all this could poſſibly be done: And Jeſus, after having reproach'd him, that, a Teacher as he was, he yet knew nothing of theſe Things, ſaid to him: We bear Teſtimony to what we have ſeen, and yet you receive it not.

He then diſcover'd to him theſe great Myſteries of our Religion: That none aſcended into Heaven, but the Son of Man, who deſcended from Heaven: That the brazen Serpent rais'd by *Moſes* in the Deſart, to the End that, as many as were bitten by the fiery Serpents, might be cur'd of their Wounds by looking on it, was only a Figure of him, who was to be rais'd on the Croſs, in order to deliver from eternal Death all that believ'd in him: That he was not ſent into the World, to condemn it, but to ſave it: That ſo great was the Love of God for Men, as to give them his own Son: But that this Love would be the juſt Condemnation of thoſe, who, far from believing in this Son, and receiving this Light, which was come to enlighten them, choſe rather to remain in their Darkneſs, and wou'd not expoſe their Works to the Beams of Truth, becauſe they would not be convinc'd, that their favourite Works were criminal.

CHAP. XXI. *Another Teſtimony of St.* John, *concerning Jeſus Chriſt.* (John 3.)

JESUS having left *Jeruſalem* when the Feaſt was over, ſtopt in the Land of *Judea* with his Diſciples, and baptiz'd there, while *John* continu'd to give his Baptiſm in the *Jordan*. The Diſciples of this Holy Precurſor at that time had ſome

ſome Diſpute with the *Jews* about Baptiſm, and coming to their Maſter, they ſaid to him, ſpeaking of Jeſus: He, of whom you gave Teſtimony, baptizes now, and all People go to him. St. *John*, who deſir'd no Diſciples but in order to give them to Jeſus Chriſt, anſwer'd them: A Man can receive nothing, but what is given him from Heaven; making them underſtand by this Anſwer, that in the Miniſtry, which he exercis'd, he acted only according to the Power and Orders receiv'd from Him who had call'd him.

He then reminded them, how he had proteſted that he was not the *Chriſt*. He told them, it was not he who was the Spouſe of the Church, but that he was only the Friend of the Spouſe; and that in this Quality it was all his Joy, to hear the Voice of this Spouſe. He muſt increaſe, continu'd he, and I muſt be leſſen'd: And he added, that Jeſus Chriſt was come from Above, and tranſcends all; that he ſpeaks what he has ſeen and heard, and, that whoſoever receives his Teſtimony, witneſſes that God is true, becauſe it is God who has ſent him, and that he has not given him his Spirit in Meaſure, but as he loves him, has put all Things into his Hands. That Jeſus Chriſt is the Son of God, and that whoſoever believes in him has eternal Life; as on the contrary, whoſoever believes not in him, has not this Life, but is the Object of the Wrath of God, which remains upon him.

CHAP. XXII. *The Impriſonment of St.* John. (Mat. 14, Mark 6, Luke 3.)

ST. *John*, not content to bear witneſs to Jeſus Chriſt on the Banks of the *Jordan*, went even to the Prince's Court to teſtify Juſtice. *He-*

rod Antipas, Son of *Herod* the Great, in whoſe Reign Jeſus Chriſt was born, and his Succeſſor in a Part of his Dominions, had marry'd, contrary to all Laws, *Herodias*, his Brother's Wife. *John* went to reprehend him for this Crime, and for all the other ill Things he had done; and told him in plain Terms, that it was not lawful for him to eſpouſe his Brother's Wife. *Herod* was not immediately incens'd againſt the Saint. On the contrary, as he took him to be a juſt Man, he reſpected, fear'd, and eſteem'd him. Nay, he took a Pleaſure in hearing him, and on many Occaſions follow'd his Advice.

Herodias was not in the like Diſpoſition, in regard of *John*; for ſhe mortally hated him, and was glad of all Opportunities to deſtroy him. At laſt ſhe corrupted the Mind of *Herod*, and this Prince, in Complaiſance to her, order'd the Saint to be ſeiz'd and put in Priſon. He would even have put him to death, if he had not been afraid of the People, by whom St. *John* was regarded as a Prophet. Jeſus being inform'd of the Impriſonment of his Precurſor, and that the *Phariſees* had heard, that he had more Diſciples, and baptiz'd more Perſons than *John*, retir'd from *Judea*, and return'd to *Galilee*, by *Samaria*.

Chap. XXIII. *The* Samaritan *Woman*. (John 4.)

ABOUT Noon he arriv'd near a Town of this Province call'd *Sichar*, and being weary, he reſted himſelf on the Side of a Well, which was call'd the Fountain of *Jacob*, in a Piece of Ground, which this Patriarch had formerly given to his Son *Joſeph*. A Woman of the Country came to this Well for Water, and Jeſus ſaid to her: Give me ſome drink. This Woman, who perceiv'd

perceiv'd him to be a *Jew*, was ſurpriz'd, that he ſhould be willing to accept from a *Samaritan*, the Service he aſk'd: For the *Jews* had an Abhorrence for the *Samaritans*, as Foreigners, who had poſſeſs'd themſelves of a Part of their Country, and had corrupted the Law of *Moſes* by an Intermixture of ſeveral *Pagan* Superſtitions. She expreſs'd her Surprize to Jeſus: But he anſwer'd: If you knew the Gift of God, and who it is that aſks you to drink, you would have aſk'd it yourſelf of him, and he would have given you Living Water.

She took theſe Words literally, and not knowing whether he deſign'd to draw this Living Water out of this ſame Well, or out of ſome other, ſhe replied, Lord, you have not wherein to draw, and the Well is deep; are you greater than our Father *Jacob*, who gave us this Well, of which he himſelf drank, and all his Family? Whoever drinks of this Water, anſwer'd Jeſus, will ſtill be thirſty, whereas he that drinks of the Water, I ſhall give him, ſhall never ſuffer thirſt; but it ſhall be in him a Fountain ſpringing up to eternal Life. This, by which he meant either Grace, which extinguiſhes in Man the Thirſt of all earthly Things, or that Glory, which will perfectly ſatisfy all our Deſires, the *Samaritan* took for ſome material Water, which made her ſay with much Earneſtneſs to Jeſus Chriſt: Lord, give me ſome of this Water, that I may never be thirſty, nor be conſtrain'd to come here to draw. Jeſus ſaid to her, Go and call your Husband; and ſhe anſwering, that ſhe had none, he reply'd, You ſay right; for you have had five, and the Man whom you have at preſent is not your Huſband.

By theſe Words ſhe eaſily perceiv'd, that the Perſon who ſpoke to her, knew all her Life, and ſhe ſaid to him, either with Deſign to turn off the Diſcourſe which was not in her Favour, or to profit by the meeting of a Perſon, ſo enlighten'd and knowing in what ſhe did not underſtand: Lord, I find you are a Prophet, our Fathers ador'd upon this Mountain, but you will tell us that *Jeruſalem* is the Place, in which we ought to pay our Adoration. Jeſus took this Opportunity to teach the Woman, that God being a Spirit and Truth, he will be ador'd in Spirit and Truth, and with a Knowledge of what one adores: that this Adoration depends not on Places, and that the Time is come for his being thus ador'd. I know, reply'd the Woman, that the Meſſias is to come, and that, when he is come, he will teach us all Things. Upon this, Jeſus told her, he himſelf was the Meſſias of whom ſhe ſpoke. That Moment, his Diſciples, who were gone to the Town to buy Victuals, arriv'd, and were much ſurpriz'd to ſee him in Converſation with a Woman; but the Reſpect they had for him would not ſuffer them to aſk any Queſtions about the Matter. She, the mean while, left her Pitcher there, went back to the Town, and ſaid to the Inhabitants, Come, and ſee a Man, who has told me all that I have done; muſt not he be the *Chriſt?* Jeſus ſtill remain'd by the Side of the Well, and his Diſciples preſſing him to eat, I have Meat to eat, ſaid he to them, of which you know nothing, and then inform'd them what it was, in theſe Words; My Meat is to do the Will of him who ſent me, and to accompliſh his Work. This Work was the Salvation

Salvation of Men, and his Meat was the Faith of thoſe he converted.

By this time, the Woman, with whom he had diſcours'd, return'd with the Inhabitants of *Sichar*, who already believing in him, upon what ſhe had told them, came to deſire he would ſtay with them. He ſpent two Days there; and by his Diſcourſes ſtrengthen'd their Faith, and increas'd the Number of thoſe that believ'd in his Name; inſomuch, that they ſaid to this Woman: It is not now upon what you told us, that we believe; for we have heard him ourſelves, and we know him to be truly the Saviour of the World.

BOOK II.

Containing the ACTIONS *of* JESUS CHRIST, *in the two firſt Years of his Preaching.*

CHAP. I. *He preaches in* Galilee. (Mat. 4, Mark 1, Luke 4, John 4.)

TWO Days after, Jeſus departing from *Sichar*, continu'd his Journey to *Galilee*, fill'd with the Power of the Holy Ghoſt, and was kindly receiv'd by the *Galileans*, becauſe they had ſeen the Miracles he wrought at *Jeruſalem*, during the Solemnity of the Paſſover. Then it was, that he began to preach the Goſpel, which is to ſay, the happy News of the Kingdom of God, which was now to be open'd to Men; and he ſaid:

ſaid: The Time is come, the Kingdom of God is near; do Penance, and believe the Goſpel. This he preach'd in the Synagogues of the Province with great Succeſs; for all the World eſteem'd him, and his Reputation was ſpread over all the Country.

Being one Day at *Cana*, where he had turn'd Water into Wine, an Officer waited on him, and intreated him to go with him to *Capernaum*, to cure his Son, who was in a dying Condition. Jeſus, who penetrated into the Bottom of Hearts, and ſaw what was imperfect in the Faith of his Petitioner, ſaid to him: Unleſs you ſee Prodigies and Miracles, you will not believe. But the Officer preſſing him to go, before his Son died; he anſwer'd him: Go your Way, your Son is well: He believ'd theſe Words, and being on his Return, he was met by his Servants, who brought him the News of his Son's Recovery. He inform'd himſelf as to the Hour of his growing better, and they told him, that the Fever left him the Day before, at One o'Clock; which was the very Hour, that Jeſus had ſaid to him, Your Son is well. This Miracle converted him with his whole Family, and he believ'd in Jeſus Chriſt.

Chap. II. *The Calling of four Apoſtles.* (Mat. 4, Mark 1, Luke 5.)

ON the Eaſt-Side of *Galilee* there was a great Lake, which the Goſpel calls a Sea, as the *Hebrews* us'd to ſpeak, and ſometimes the Sea of *Galilee*, becauſe one Part of that Province borders on this Lake, and ſometimes the Lake or Sea of *Genezareth* or *Tiberias*, from a City which bore theſe two Names, and was ſituated on the ſame Shore. One Day, as Jeſus was walking by the

the Side of the Lake, he ſaw two Fiſhermen, who were caſting their Nets into the Water. The one was *Simon*, the other *Andrew* his Brother, who having heard from St. *John*, whoſe Diſciple he was, that Jeſus was the Lamb of God, had follow'd him, and the next Day brought his Brother to him. They did not at that time make themſelves his inſeparable Followers, but return'd home to their Buſineſs. A little beyond the Place, where he had ſeen them fiſhing, there were two other Brothers nam'd *James* and *John* in a Ship with *Zebedee*, their Father, where they were mending their Nets. Theſe four Fiſhermen were of *Bethſaida*, a City of *Galilee*, ſituated on the North-Side of the Lake, where Jeſus ſaw them. He call'd all the four, and made them quit all to follow him. But it is probable, he accompany'd this Call with the miraculous Draught of Fiſh, related by St. *Luke*. (*Luke* v. 4.)

We are told by this Evangeliſt, that Jeſus on the Side of the Lake of *Genezareth*, finding himſelf crowded by the Multitude of People, who preſs'd upon him, in order to hear the Word of God, ſaw two Ships, the Maſters of which were ſtanding on the Shore to waſh their Nets. He went into that which belong'd to *Simon*, and having order'd him to go ſomewhat from the Shore, he ſat down, and from thence began to teach the People. Having ended his Inſtruction, He ſaid to *Simon*, Launch into the Deep, and caſt your Nets for Fiſh. *Simon* anſwer'd, Maſter, we have toil'd the whole Night, without any Succeſs; but yet, upon your Word, I will throw in the Nets. Having ſo done, they caught ſo great a Quantity of Fiſh, that, their Nets breaking, they call'd to their Companions, who were

were in another Ship, to come to their Aſſiſtance. They came, and fill'd both the Ships to that Degree, that they were ready to ſink. *Simon*, aſtoniſh'd at this Miracle, as well as his Companions, caſt himſelf at the Feet of Jeſus, ſaying, Lord, go from me, becauſe I am a Sinner. Jeſus reply'd: Fear not, henceforward you ſhall be a Fiſher of Men.

It was, therefore, in all Probability, after this Prodigy, that he ſaid to *Simon* and *Andrew*, Follow me. At the ſame time, he call'd *James* and *John*, who left their Father *Zebedee* in the Boat, with thoſe that work'd for him; and all the four abandon'd their Nets, and renounc'd all to follow him, and from that Time forward to adhere entirely to him.

CHAP. III. *He delivers a Man poſſeſs'd at* Capernaum. (Mat. 4, Mark 1, Luke 4.)

HE then went to dwell for ſome Time at *Capernaum*, a City of *Galilee*, ſituate on the Side of *Jordan*, where this River falls into the Lake. He preach'd in this City, and made every one admire his Doctrine, becauſe he ſpoke as one that had Power and Authority. On the Sabbath-Days, he gave his Inſtructions in the Synagogue, where there was one Day a poſſeſs'd Perſon, who cry'd out: Let us alone; what Buſineſs have we with you, Jeſus of *Nazareth?* Are you come to deſtroy us? I know who you are, the Holy One of God. But Jeſus, ſpeaking with Menaces to the Devil, ſaid, Be thou ſilent, and go out of this Man. The Devil finding he was conſtrain'd to quit his Prey, agitated with violent Convulſions the Man, whom he was forc'd to quit, threw him on the Ground, made him cry with

with a loud Voice, and yet after all left him ſafe and ſound. All that were Eye-witneſſes to this Prodigy, were ſeiz'd with ſuch Aſtoniſhment, that they ſaid to one another, What is this? and what is this new Doctrine? He who teaches it, commands the unclean Spirits, that is, the Devils, with Power and Authority, and they obey.

CHAP. IV. *Jeſus Chriſt cures St.* Peter's *Mother-in-Law, and many other ſick Perſons.* (Mat. 8, Mark 1, Luke 4.)

UPON leaving the Synagogue, he went with the two Sons of *Zebedee*, into the Houſe of the two Brothers, *Simon* and *Andrew*, where he found the Mother of *Simon*'s Wife, ill of a ſtrong Fever. His Diſciples interceded with him on her Behalf, and he drawing near to the Bed, took her by the Hand, made her ſit up, and commanded the Fever to be gone. It left her that ſame Inſtant, and the ſick Woman was ſo perfectly recover'd, that getting up immediately, ſhe began to ſerve them, and to prepare Victuals for them. Mean-while, the Miracle, which Jeſus had done in the Synagogue, was ſpread to all the Quarters of *Capernaum*, and perhaps this miraculous Cure of *Simon*'s Mother-in-Law, was alſo known; ſo that in the Evening, after Sun-ſet, all the Town was gather'd together, at the Door of the Houſe where he was; for all thoſe, who had Perſons afflicted with any Sort of Diſeaſe, brought them to him, and he cur'd them all, by laying his Hands on each of them. He likewiſe diſpoſſeſs'd ſeveral with a Word, and the Devils, in quitting them, cry'd aloud, You are the Son of God. But he threaten'd them, and hinder'd them from ſaying, that he was the *Chriſt*: Whether it was, that he would

would not receive Praiſes from the Mouth of unclean Spirits, nor allow the Truth to be publiſh'd by the Father of Lies; or that he would not appear to have any Commerce with the Devils, foreſeeing, what Calumny would one Day be broach'd againſt him, to wit, that he only drove out Devils in the Name and by the Power of the Prince of Devils.

CHAP. V. *Jeſus Chriſt travels through* Galilee. (Mat. 9, Mark 1, Luke 4.)

EARLY the next Morning he went out alone, to make his Prayer in a ſolitary Place. *Simon*, and they that were with him, follow'd him, and having found him, told him, that every-body ſought after him. He anſwer'd them, that he was oblig'd to preach in the Villages, and other neighbouring Places, becauſe he was come on Purpoſe to exerciſe this Miniſtry. Mean-while all the People, that were ſeeking after him, arriv'd at the ſame Place, and would have engag'd him to ſtay with them; but he ſaid to them, as he had juſt before ſaid to his Diſciples: I muſt likewiſe preach to other Cities the Goſpel of the Kingdom of God: for it is on that Deſign that I am ſent.

He travel'd therefore through all *Galilee*, preaching in the Synagogues, and curing all Diſeaſes: Inſomuch that, his Reputation being ſpread through all *Syria*, the Poſſeſs'd and Diſtemper'd were brought to him from all Parts, and he was conſtantly attended by a Multitude of People.

One Day, when he found himſelf in a Manner overwhelm'd, he order'd his Diſciples to paſs to the other Side of the Lake of *Genezareth*. A Doctor

Doctor of the Law, who found that Jeſus was on the point of leaving them, came to him, and ſaid, Maſter, I will follow you wherever you go. Our Saviour anſwer'd him, Foxes have their Holes, and Birds have their Neſts; but the Son of Man has not where to reſt his Head. As if he had ſaid, that it requir'd a greater Diſintereſtneſs, and a greater Courage, than he imagin'd, to follow a Man, who was ſo far from enriching his Diſciples, that he had not on Earth the leaſt Thing which belong'd to him.

Thus he rejected this Doctor, but treated one of his Diſciples after a very different Manner: For he order'd him to follow him, and the Diſciple having beg'd Leave to go firſt to bury his Father, he anſwer'd, Follow me, and leave to the Dead the Care of burying their Dead; but do you go and preach the Kingdom of God. By this Anſwer he gave him to underſtand, that the Preaching of the Goſpel was a Matter of greater Importance, than the paying of thoſe Duties to Men, which any Sort of Perſons may perform: Men, whoſe Souls are dead, can bury thoſe who are dead as to their Body; but it is not every Man, that is qualify'd to preach the Goſpel. Without Purity of Heart, this Miniſtry is never worthily diſcharg'd, and a Perſon whom God calls to it, ought to give it the Preference to all other Concerns.

St. *Luke* ſpeaks of a third Perſon, who intending to follow Jeſus, deſir'd to go firſt and bid adieu to thoſe of his Family, or to diſpoſe of his Goods. Jeſus ſaid to him, No Man, who, having put his Hand to the Plough, looks back, is fit for the Kingdom of God. (*Luke* ix.) Teaching us by this Truth, that he, who would labour effectually

fectually in the Affair of his Salvation, muſt make it the whole Subject of his Thoughts, without troubling himſelf about other Things.

CHAP. VI. *He appeaſes a Tempeſt.* (Mat. 8, Mark 4, Luke 8.

JESUS in the Evening took Ship, in order to paſs, as has been ſaid, to the other Side of the Lake of *Genezareth*. He had with him his Diſciples, who diſmiſs'd the People. But for all this, Abundance of them took other Ships which were there, to follow him. A dreadful Wind aroſe, and ſo furious was the Tempeſt, that the Waves broke with Violence into the Ship where Jeſus was, and fill'd it with Water. As for him, he had ſuffer'd himſelf purpoſely to fall aſleep, with Deſign to exerciſe the Faith of his Diſciples, and ſlept on a Pillow, at the Stern; when they, whom he intended to try, finding they were in danger, came and wak'd him, ſaying: Maſter, are you not concern'd to ſee us periſh? Lord, ſave us. He anſwer'd, Why are you ſo timorous, you Men of little Faith? He aroſe immediately, rebuk'd the Winds and the Tempeſt, and commanded the Waters to be calm. The Wind ceas'd that Moment, and the Lake was exceeding calm. Jeſus reproach'd again his Diſciples for their Want of Faith, ſaying: Where is your Faith? Why ſo much afraid? They, however, and thoſe, that were in the other Ships, were ſeiz'd with Fear and Aſtoniſhment, and ſaid one to another, Who is this Perſon that commands the Winds and the Sea, and thus makes himſelf be obey'd by theſe Elements?

CHAP.

CHAP. VII. *Jeſus Chriſt delivers two poſſeſs'd Men.* (Mat. 8, Mark 5. Luke 8.

THEY landed in the Country of the *Gergeſens*, which is on the Eaſt of the Lake they had paſs'd: And ſo ſoon as Jeſus was on Shore, he ſaw two poſſeſs'd Men coming to him, who began to cry: Jeſus, Son of God, what have we to do with you? Are you come hither to torment us, before the Time? Theſe two Men took up their Habitation in Tombs, and were ſo furious, that none durſt paſs that Way.

St. *Mark* and St. *Luke* ſpeak but of one of them, the Poſſeſſion of whom they deſcribe in particular, whether it was, that the Devil moſt tormented him, or that he was the moſt conſiderable of the two, or that his Cure was the moſt talk'd of. He had been for a long Time tormented by the Devil; he had neither Cloaths, nor Lodging, but remain'd Day and Night on the Mountains and in Sepulchres, crying out, and cutting himſelf with the Stones. He had many times been loaded with Chains, and fetter'd; but he had conſtantly broken the Chains and Fetters, and the Devil then carry'd him into the Deſarts, ſo that no Endeavours could poſſibly tame him.

He diſcover'd at a diſtance Jeſus Chriſt, and ran to him with his Companion; and the Devil ſpeaking by his Mouth, pray'd the Son of God, not to torment him, by commanding him, as he did, to quit this Man. Nevertheleſs Jeſus order'd him to go out of him, and at the ſame time demanded his Name. He anſwer'd, that his Name was *Legion*, becauſe many Devils were enter'd into this poor Wretch. And as it is one of their greateſt Torments to be reduc'd to an Incapacity

pacity of hurting Men, they conjur'd Jeſus Chriſt not to command them to go into the Abyſs, but to permit, that upon going out of theſe two Poſſeſs'd, they might enter into a Herd of Swine, which were feeding near this Place, by the Mountains. The Son of God granted what they aſk'd, and in abandoning theſe Swine to them, he has taught us, 1. That he has a Right to diſpoſe as he pleaſes, of all that is ours, becauſe we have not the leaſt Thing, but what comes from him. 2. That the Devil can do nothing againſt us or ours, any farther than God is pleas'd to permit him. 3. How great the Devil's Rage and Hatred is againſt Men, whom he deſires to torment inceſſantly as well in their Perſons as in their Goods: and how far he would go to gratify this Hatred, if God did not ſet to his Malice what Bounds he pleaſes.

This we are given to underſtand, by what happen'd to the Swine: For, as ſoon as Jeſus had given the Devils Leave to enter into them, they made them all run impetuouſly upon the Rocks, and from thence they ſent them headlong into the Lake, where they were drown'd to the Number of about two Thouſand. The Swineherds ran to carry this News to the Towns and Villages thereabouts, and drew to the Place where Jeſus was, a great Multitude of People, who deſir'd to know the Truth of what they had been told. They found the Man, whom he had deliver'd from the Legion of Devils, ſitting at his Feet, cloath'd, perfectly in his Senſes, and as meek and calm, as he had been before furious and terrible. They heard all the Circumſtances of his being diſpoſ-

diſpoſſeſs'd, from thoſe that had been Witneſſes to it, and were terrify'd.

All the People of *Geraſa* went to ſee *Jeſus*, and trembled at the Sight of him. They reſpected the Perſon, who, in ſo extraordinary a Manner, had laid his Commands on the Devils, but were afraid of a Man, who had thrown their Swine into the Sea: And, whether it was, that they did not think themſelves worthy of the Preſence of Jeſus Chriſt, or that they apprehended ſome greater Loſſes, than what they had already ſuſtain'd, they beſeech'd him to leave their Country. The Man, who had been poſſeſs'd intreated his Deliverer, to ſuffer him to be one of his Followers. But Jeſus anſwer'd him, Return to your own Houſe, and recount the great Things, God has done in your Favour. The Man obey'd theſe Orders, and publiſh'd through all the Town and Country, the Bleſſings he had receiv'd from Jeſus.

CHAP. VIII. *He cures a Paralytick at* Capernaum. (Mat. 9, Mark 2, Luke 5.)

THE Son of God, deſigning to leave the Country of the *Gergeſens*, as they had deſir'd him, re-embark'd, and found on the other Side of the Lake, a Multitude of People, who waited his Arrival, and receiv'd him with great Joy. He return'd to *Capernaum*, where one Day ſuch Crowds of People were gathered about him, that the Houſe, and the Space before the Door, were not able to contain them. Some *Phariſees* and Doctors of the Law were come thither from all the Villages of *Galilee*, from the Country of *Judæa*, and from the City of *Jeruſalem*. He preach'd to all of them the Word of God, and

made appear in Effects the Power God had given him for the Curing of the Sick.

Some there were, who desir'd to present a Paralytick to him, but could find no Entrance for him, by reason of the Crowd of People. The Men who carry'd him, had the Thought of getting upon the House, and uncovering it; where having open'd a Passage, they let down the sick Man in his Bed, and plac'd him before the Son of God. Jesus Christ seeing their Faith, says to the Paralytick, My Son, have Confidence, your Sins are forgiven you.

These Words displeas'd the *Pharisees* and Doctors who were present, and they thought within themselves, that, since none but God has the Power of remitting Sins, Jesus, who attributed this Power to himself, was a Blasphemer. But he, who penetrated the Bottom of their Hearts, said to them: Why do you entertain in your Minds these evil Thoughts? Which of the two is easier? To say to this Paralytick, your Sins are forgiven you; or to say to him, Rise, take up your Bed, and walk? Now to let you know, that the Son of Man has the Power on Earth of remitting Sins, Rise, says he, to the Paralytick, take up your Bed, and go to your own Home. That same Instant the sick Man rose up in the Sight of all the People, carry'd away the Bed on which he had lain, and went home, glorifying God.

All that saw this Miracle, were touch'd with it; and tho' the Power of giving Health, be less than that of remitting Sins, yet, because it is not so easy a Matter, to make Men falsly believe a Cure, of which the Senses must be Witnesses, as a Remission, which is secret and invisible, all the People,

People, who were convinc'd by their own Eyes of the Efficacy of thoſe Words of Jeſus Chriſt, Riſe and take up your Bed, were fully perſuaded of the Truth of theſe others, Your Sins are forgiven you. They all glorify'd the Lord, for the Power he had given to Men, and ſaid to one another, in the Fright this Prodigy had ſtruck into them: We have ſeen to-Day ſurprizing Things, and never did we ſee the like.

CHAP. IX. *He calls a Publican to follow him.* (Mat. 9, Mark 2, Luke 5.)

JESUS leaving this Houſe, to go to the Side of the Lake, in paſſing, ſaw a Publican who was ſitting in the Cuſtom-Houſe, and ſaid to him, Follow me. This Man, who was the Son of *Alphæus*, and nam'd *Levi* or *Matthew*, roſe immediately, and quitted all to follow him who call'd him. Afterwards he made a great Entertainment for him, to which there came ſeveral Publicans and Perſons of ill Life, who ſat down to Table with Jeſus and his Diſciples. The Doctors and *Phariſees* could not bear to ſee our Saviour have any Converſation with Sinners or with Publicans, whom the *Jews* had in no leſs Abhorrence, than the worſt of Sinners. They murmur'd extremely at it, and aſk'd his Diſciples, why their Maſter and they would eat and drink with ſuch ſort of People. Jeſus heard their Complaints, and anſwer'd them, They are not the Healthy, but the Sick, who want the Phyſician; and I am not come to call the Juſt, but Sinners to Repentance. Go and learn the Meaning of thoſe Words of the Scripture, It is not ſo much Sacrifice, as Mercy, that I require. (*Hoſea* vi. 6.)

This

This Anſwer did not ſilence all the Murmurings of the *Phariſees*: They came to him with the Diſciples of *John*, and put this Queſtion to him: Why do the Diſciples of *John*, and thoſe of the *Phariſees*, faſt and pray ſo often; and yours keep no Faſts? Jeſus anſwer'd: Can you make the Friends of the Bridegroom faſt, and can they be in Sorrow and Mourning, while the Bridegroom is with them? This cannot be. But a Time will come, when the Bridegroom ſhall be taken from them, and then they ſhall faſt.

To this Reaſon, drawn from the Preſence of the Bridegroom, which is the Name St. *John* the Baptiſt himſelf (*Book* I *ch.* 21.) had given to Jeſus Chriſt, the Son of God join'd another, drawn from the Weakneſs of his Diſciples, who were only Beginners, and as yet very imperfect. For he made the *Phariſees* underſtand, that to impoſe heavy Precepts at the very firſt on Perſons that were but weak, would ruin all, and reſemble the Imprudence of that Man, who patches an old Garment with a new Piece of Cloth, or who puts new Wine into old Veſſels.

CHAP. X. *He cures a Woman of a Bloody-Flux, and raiſes a young Maiden to Life.* (Mat. 9, Mark 5, Luke 8.)

WHILE Jeſus was ſpeaking in this Manner to the *Phariſees* and Diſciples of *John*, *Jairus*, Ruler of the Synagogue, came and proſtrated at his Feet, intreating him to go to his Houſe, and lay Hands on his only Daughter, of about twelve Years of Age, who was at the Point of Death. Jeſus without delay went along with him, follow'd by his Diſciples, and by a great Multitude of People.

It

It happen'd at the ſame time that a Woman, who had been ill for the Space of twelve Years, of a Loſs of Blood, who had ſpent all her Subſiſtance in order to find a Cure, and had ſuffer'd exceedingly under the Hands of Phyſicians without any Relief; having heard of Jeſus, came behind him thro' the Crowd, and touch'd him by the Hem of his Garment. For ſo great was her Faith, that ſhe had ſaid within herſelf: If I can but touch his Garment, I ſhall be cur'd. She was ſo in Effect, and perceiv'd at the ſame time that ſhe was deliver'd from her Diſtemper.

Jeſus, who knew, as the Scripture ſpeaks, the Virtue which went out of him, turn'd immediately to the Crowd, and aſk'd who had touch'd him. *Peter*, and the other Diſciples anſwer'd, Maſter, a Throng of People preſs and bear upon you, and do you aſk, who touch'd you? But Jeſus reply'd, Some one has touch'd me, for I perceiv'd that a Virtue went out of me. Then he look'd on all Sides to ſee her, who had touch'd him with ſo much Faith, as to receive by this Touch, the Cure of her Diſtemper. She finding herſelf diſcover'd, caſt herſelf trembling at the Feet of Jeſus, and related in Preſence of all the People what had happen'd to her. The Son of God encourag'd her, and ſaid, Daughter, have Confidence, your Faith has ſav'd you: Go in Peace, and be perfectly free from your Illneſs.

He was ſpeaking to this Woman, when a Man came to tell *Jairus*, that his Daughter was dead, and that it was to no Purpoſe, to give Jeſus the Trouble of going any farther. Our Saviour, having heard what this Man had ſpoken, ſaid to the Ruler of the Synagogue: Fear not; do but believe, and your Daughter ſhall be cur'd. Being come

come to the House, they found Pipers, and a Company of Mourners, who made very loud Lamentations. Jesus, upon entering, said to them, Why make you so much Noise and why do you weep? This Girl is not dead; she is only asleep. At these Words, they laugh'd, knowing very well, that she was dead; but not knowing, that Jesus could as easily raise the Dead, as Men can awake such as are asleep. He made all go out of the Chamber, and suffer'd none to go in with him, but three of his Disciples, who were *Peter*, *James* and *John*, with the Father and Mother of the Girl. He drew near to the Bed where she lay, took her by the Hand, and cry'd to her, Daughter, rise, I command you so to do. With these Words he restor'd her to Life: She arose: He order'd something to be given her to eat; and she began to walk, to the great Surprise of her Father and Mother. He strictly commanded them to say nothing of what had pass'd; but the Fame of this Miracle was nevertheless spread through all the Country.

CHAP. XI. *He cures two blind Men and a dumb Man.*

GOING thence, he was follow'd by two blind Men, who cry'd after him: Son of *David*, take pity on us. When he was come into a House, they approach'd him, and he said to them: Do you believe I have Power to do what you desire of me? They answer'd: Yes, Lord: And immediately he touch'd their Eyes, saying: Be it done to you according to your Faith; and that same Moment their Eyes were open'd. He forbad them to make any mention of their Cure; to teach Men, out of a sincere Humility, to desire

ſire the Good they do, may not be known; and yet he permits theſe two blind Men to publiſh his Reputation over all that Country, to teach us by their Example, that one Part of the Gratitude we owe to God, for the Graces we receive from him, is to publiſh them, that he may be known, lov'd and glorify'd by all thoſe, to whom they are made known.

When they were gone, there was preſented to Jeſus, a dumb Man poſſeſs'd with the Devil. So ſoon as the unclean Spirit was driven out, the dumb Man ſpoke, and the People, ſtruck with Admiration, ſaid: Never was the like ſeen in *Iſrael*. But the *Phariſees* from that time began to ſay, what they often repeated afterwards, that he caſt out Devils in the Name and by the Power of the Prince of Devils.

CHAP. XII. *He cures a Man of an Infirmity he had for* 38 *Years.* (John 5.

JESUS then went to *Jeruſalem*, for the Solemnity of a great Feaſt, which in all Appearance was that of the Paſſover. There was at *Jeruſalem* a Baſon, which they call'd the *Probatick Pond*, that is to ſay, the *Sheep-Pond*, becauſe it was near a Gate of the City, which bore that Name, and ſome ſay, it ſerv'd for waſhing the Victims. An Angel at certain Times came and ſtirr'd the Water of this Pond, and he, who went firſt into it, after the Angel had ſtirr'd it, was cur'd of his Diſtemper, whatever it was. For this Reaſon the five Galleries, which encompaſs'd it, were fill'd with ſick People, who waited the ſtirring of the Water. There was one, who had been ill eight and thirty Years: Jeſus knowing it, ſaid to him, Would you be cur'd? The Man anſwer'd,

anſwer'd, Lord, I have none to throw me into the Pond, after the Water has been ſtirr'd, and in the time that I am getting to it, ſome other goes down before me. Jeſus ſaid to him, Riſe, take up your Bed, and walk. The ſick Man was cur'd that Inſtant, and taking up his Bed, he began to walk.

This happen'd on a *Saturday*, which the *Jews* call'd the Sabbath-Day, that is to ſay, the Day of Reſt, becauſe on this Day was forbidden by the Law all Sorts of Work. So that ſeeing him loaded with his Bed, they quarrel'd with him, as acting againſt the Law; but he anſwer'd: He that cur'd me, ſaid to me, Take up your Bed and walk. They aſk'd him, who was the Man he meant: but he knew him not himſelf; becauſe Jeſus retir'd immediately from the Crowd of People that was there. Some time after, Jeſus found this Man in the Temple, and ſaid to him, You are cur'd; but ſin no more for the future, leſt ſome-what worſe befall you. Away went the Man to the *Jews*, and told them it was Jeſus who had cur'd him.

Hence they took occaſion to perſecute the Son of God; and becauſe he told them, that he was oblig'd to act inceſſantly with his Father, their Averſion increas'd againſt him, by reaſon that he not only broke the Sabbath, but moreover ſaid that God was his Father, and that he made himſelf equal to him. Upon this, Jeſus made them an excellent Diſcourſe to prove his Divinity, and gave them to underſtand, that he had receiv'd from his Father all Power to act, to judge, and to raiſe the Dead. That he bore not witneſs for himſelf, that he had the Teſtimony of *John*, the Teſtimony of Works and Miracles, and in Fine the

the Teſtimony of his Father too in the Scriptures: But that they yielded not to any of theſe Proofs, becauſe they lov'd not God; and, inſtead of ſeeking the Glory which comes from him, ſought only that which they gave to one another.

CHAP. XIII. *His Diſciples are accus'd of breaking the Sabbath*, (Mat. 12, Mark 2, Luke 6.)

THE *Jews*, who made it a Crime in the Son of God, to have cur'd a Man on the Sabbath-Day, as if he had violated, in ſo doing, the Law of God, fail'd not to bring the ſame Charge againſt him, on the like Occaſions. For on a Sabbath-Day, as he paſs'd thro' the Corn-Fields, his Diſciples being hungry, took in their Way ſome Ears of Corn, rubb'd them in their Hands, and eat them; ſome *Phariſees* made heavy Complaints to him, and ſaid: Theſe your Diſciples do what is not allow'd to be done on the Sabbath. But he ſhew'd them, firſt, from the Example of *David*, who in a preſſing Neceſſity had eaten the Bread, which the Prieſts alone were permitted to eat, that Neceſſity may ſometimes diſpenſe with the Law. Secondly, from the Example of their Prieſts, who, without breaking the Sabbath, kill'd the Victims in the Temple on Sabbath-Days, purſuant to the Law itſelf, that it forbad not all ſorts of Actions on the Sabbath. But if they pretended that the Temple juſtify'd theſe kinds of Actions, he might well juſtify this of his Diſciples, ſince he was greater than the Temple; that, if they had rightly comprehended that Mercy is preferable to Sacrifice, they would not ſo raſhly have condemn'd the Innocent; that they ſubverted the Order of

Things, in pretending that Man was made for the Sabbath, whereas the Sabbath was made for Man; and, in fine, that the Son of Man was Maſter, and even of the Sabbath.

CHAP. XIV. *He cures ſeveral ſick Perſons on the Sabbath.* (Matt. 12, Mark 3, Luke 6.)

ON another Sabbath, as he was teaching in the Synagogue, where there was a Man, that had his Right-hand wither'd, the Doctors and the *Phariſees* aſk'd Jeſus, if it were lawful to cure on the Sabbath; and at the ſame they watch'd him, to ſee if he would cure this Man, that they might have a Pretext to accuſe him. As he knew their Thoughts, having order'd this Man to appear in the middle of the Aſſembly, he aſk'd them in his Turn, if it were lawful to do good and to ſave a Life on the Sabbath? And to let them ſee, that the Lawfulneſs of ſuch an Action could not be call'd in Queſtion, he added: Is there any one among you, who if a Sheep of his ſhould fall into a Ditch on the Sabbath, would not take hold of it, and pull it out? Now how more excellent a Creature is Man than a Sheep? They could not anſwer him, but for all that, they yielded not to the Truth: inſomuch that Jeſus looking on them with a holy Indignation, by reaſon of the Hardneſs and Blindneſs of their Hearts, turn'd to the Man with the wither'd Hand, and ſaid: Stretch out your Hand. He did ſo; and that ſame Moment it became as ſound as the other.

The *Phariſees* could not ſee this Prodigy without Fury, and deliberated on Ways and Means to deſtroy Jeſus. As for him, he retir'd with his Diſciples towards the Lake of *Genezareth*, and was follow'd by an incredible Number of People.

ple: For the Fame of his Miracles being ſpread through all *Galilee*, *Judea*, *Idumea*, thro' all the Country water'd by the *Jordan*, and as far as the Banks of the *Mediterranean* Sea on the Side of *Tyre* and *Sidon*, there came Multitudes from all theſe Places to hear him, and to be cur'd of their Diſeaſes. This oblig'd him to order his Diſciples to have a Ship in readineſs to receive him, that he might not be born down by the Crowd of People. He cur'd all the Sick that were preſented to him, commanding them at the ſame time not to diſcover him, and with Menaces he impos'd Silence on the Devils, who proſtrated before him, crying out: You are the Son of God.

CHAP. XV. *He chooſes Twelve Apoſtles, and preaches on a Mount.* (Mat. 10, Mark 3, Luke 6.)

AFTER this he retir'd to a Mount, where he paſs'd the whole Night in Prayer; when the Day was come, he call'd his Diſciples, and out of them choſe twelve, to whom he gave the Name of Apoſtles; which is to ſay, *Sent*, becauſe he was to ſend them to preach his Goſpel, with Power to cure Diſeaſes, and to caſt out Devils. The Goſpel remarks, (*Mark* iii. 13.) that he choſe whom he would: and the Twelve whom he rais'd to this Dignity, were *Simon*, to whom he had already given the Name of *Peter*, and *Andrew* his Brother, the two Sons of *Zebedee*, *James* and *John*, to whom he gave the Sir name of *Boanerges*, that is, Sons of Thunder; *Philip*, the firſt to whom he had ſaid, Follow me; *Bartholomew*, *Matthew*, whom he had call'd from the Cuſtom-Houſe; *Thomas*, otherwiſe call'd *Didymus*, that is to ſay, a Twin; another

James the Son of *Alphæus*, and his Brother *Thaddæus*, *Simon*, and *Judas Iſcariot*.

He then went down with them, and ſtopt on a Plain which was by the ſame Mount, where he found all the People above-mention'd, who were come to hear him, and ſtrove to touch him, becauſe a Virtue went out of him, which cur'd all that were diſeas'd: Among theſe were ſome poſſeſs'd by Devils, and he deliver'd them all. After this he made in Preſence of the Multitude a Diſcourſe, which comprizes all the Maxims of the *Chriſtian* Law; he addreſs'd it to his Diſciples, and began it with teaching them, in what true Happineſs conſiſts.

Bleſſed, ſaid he to them, are the poor in Spirit, that is to ſay, they whoſe Affections are not ty'd to earthly Things; for theirs is the Kingdom of Heaven. Bleſſed are the Meek, for they ſhall poſſeſs the Land, that is, Heaven: which, as the Fathers expound it, is the Land of the Living, and the Inheritance of thoſe, who calmly ſuffer themſelves to be deſpoil'd of their temporal Goods, when they cannot preſerve them without offending God. Bleſſed are they that weep, for they ſhall be comforted. Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be fill'd. Bleſſed are the Merciful, for they ſhall find Mercy. Bleſſed are the Clean of Heart, for they ſhall ſee God. Bleſſed are the Peace-makers, for they ſhall be call'd the Sons of God. Bleſſed are they that ſuffer Perſecution for Righteouſneſs ſake, for theirs is the Kingdom of Heaven. Bleſſed are you, continu'd Jeſus, when Men ſhall hate and perſecute you on my Account, and ſhall load you with Injuries and Reproaches: Do you then rejoice, becauſe a great

great Reward is reſerv'd for you in Heaven. And having thus inform'd us, that we are only happy in this Life, inaſmuch as by a Contempt of Riches, Honours and Pleaſures, by a Love of Juſtice and of Peace, by Mercy, Purity of Heart and Patience, we render ourſelves worthy of that eternal Felicity, which God reſerves for us in Heaven: He denounces a Woe againſt the Rich, againſt thoſe that live in Plenty and in Joy, and thoſe that are honour'd by Men; becauſe they that place their Happineſs in theſe Things, ſhall ſee their Pleaſures, their Glory, their Comforts and their Plenty, give place to Wants and Sorrows, which ſhall be eternal.

CHAP. XVI. *The Truths taught by Jeſus Chriſt, in this Diſcourſe on the Mount.* (Mat. 5, Luke 6.)

AFTERWARDS he told his Apoſtles, that they were the Salt and the Light of the World, for reforming the Manners, and diſſipating the Darkneſs of Men, therefore ought to be pure themſelves, and not to fail of ſpreading the Light of their Doctrine, ſince it was only for that End they were plac'd on the Candleſtick. That he was not come to deſtroy the Law of *Moſes*, but to give it its laſt Perfection, in teaching his Diſciples a more perfect Righteouſneſs, than that of the *Scribes* and *Phariſees*, without which no one can enter into Heaven. In effect, the old Law forbad Crimes, and regulated exterior Actions; but the new Law, which Jeſus Chriſt eſtabliſhes in this Diſcourſe, tends to the Reformation of the Heart, and aims at the Deſtruction of Sin, in its very Source. For to the *Jews* the Law ſaid: Thou ſhalt not kill, and

Jeſus Chriſt will have us to ſuppreſs our Anger; not to ſpeak the leaſt injurious Word to our Brother; and to go and be reconcil'd to him, even before we offer to God the Preſents we have brought to the Altar. The Law forbids Adultery: Jeſus Chriſt forbids even immodeſt Looks, and will have us to pluck out an Eye, that is, to deny ourſelves the Pleaſure of Seeing, whenever this Sight is capable of exciting in our Heart irregular Deſires. The Law will not allow a Man to forſwear himſelf: Jeſus Chriſt will not allow us to ſwear at all; and teaches us, that when a Man is forc'd to confirm his Words with an Oath, that very Oath, which may not be bad, proceeds from a bad Cauſe; that is, ſays St. *Auguſtine*, from the Cuſtom Men have of deceiving, which makes others unwilling to believe them on their bare Word. The Law ſets Limits to Revenge, and permits not the Penalty to exceed the Offence for which it was inflicted: Jeſus Chriſt, far from permitting Men to avenge themſelves, teaches us on the contrary not to reſiſt Evil; not to ſue another at Law; to yield what is demanded of us, and to offer our Cheek to him that would ſtrike us, that is to ſay, we are to ſuffer any thing rather than loſe Charity. The *Jews* imagin'd that the Obligation of loving their Neighbour, forbad them not to hate their Enemies: Jeſus Chriſt will have us to love thoſe that hate us, and do good to thoſe that perſecute us, that ſo we may do ſomewhat more than *Pagans*, may imitate God himſelf, who makes his Sun to riſe on the Wicked, as well as on the Juſt, and merit the glorious Quality of his Children.

From Sins he paſſes to good Works, and to make them pure, he teaches that the Motive of them

them muſt be pure; (*Mat.* vi.) giving us to underſtand, that the Intention is to outward Actions, what the Eye is to the whole Body; and that they are pure or impure, as the Intention is good or bad; after the ſame Manner as the Body is in the Light or in Darkneſs, as the Eye is clear or blind. He therefore teaches, that we are not to do good Works, ſuch as Alms, Prayer and Faſting are, with Intent to gain the Applauſe of Men, but to pleaſe God, who is to reward them. He gives Rules for Prayer, and will have it made with Confidence in the Goodneſs of God, with Perſeverance, and in the Spirit of Peace and fraternal Charity; ſince he that will neither give nor forgive, deſerves not to obtain the Graces and the Pardon he aſks. He will not have us think, that the Force and Merit of Prayer conſiſts in the Number of Words, as if God needed our Diſcourſes to know our Wants; and that we may know what ought to be deſir'd and aſk'd of God, 'tis thus, ſaid he, that you ought to pray: Our Father, who art in Heaven: Hallow'd be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation: But deliver us from Evil. *Amen.*

After this, he diſengages the Souls of his Diſciples from the Love of Riches, by teaching them that they ought not to amaſs Treaſures on Earth, but in Heaven, where neither the Thief, nor any other Danger is to be fear'd. That they cannot love God and Money at the ſame time; and that, without diſquieting themſelves with Solicitude for the Neceſſaries of this Life (ſince God who feeds the

the Birds, and clothes the Lilies, will not abandon Man, who is infinitely more valuable in his Sight, than Flowers and Animals) they ought firſt and above all Things to ſeek the Kingdom and the Righteouſneſs of God, and to hope he will give the reſt as an Overplus.

He forbids raſh Judgments, and condemns thoſe Hypocrites, who not perceiving the Beam, which puts out their own Eyes, would take a Moat out of the Eye of their Brother. (*Mat.* vii. *Luke* vi.) He teaches them to diſtribute with Prudence Things that are holy, in ſaying that Pearls are not to be thrown to Swine. He reduces all the Precepts which regard our Neighbour, to this, of treating him in the ſame Manner, as we ourſelves would be treated. He aſſures us, that the Way, which leads to Life, is ſtrait, and that the Way which leads to Death, is wide, and that many People walk in this latter. He teaches us to diſtruſt falſe Prophets, who are cloath'd in Sheep-ſkins, but are ravenous Wolves notwithſtanding. That we are not to judge of them by their Words, but by their Actions, and that, whatever Miracles they may do, God will one Day reject them, as People whom he never knew. That he will treat in the ſame Manner all thoſe, who content themſelves with ſaying, Lord, Lord, without doing what he ordains; and that ſuch only ſhall enter into his Kingdom, as do his Will.

He concludes this whole Diſcourſe, with comparing his Hearers to Builders, ſaying that he who hears and practiſes what he teaches, reſembles the wiſe Man, who builds on a ſolid Rock a Houſe, which no Tempeſt can throw down; and that he on the contrary, who puts not

not in practice what he hears, reſembles the Fool, who builds on the Sand a Houſe, which the Winds and Rains will infallibly overthrow.

CHAP. XVII. *He cures a Leper.* (Mat. 8.)

THIS Diſcourſe being ended, Jeſus went down from the Mount, follow'd by all the Multitude that had heard him with Attention, and were raviſh'd with Admiration at his Doctrine. A Man all cover'd with a Leproſy came and proſtrated himſelf at his Feet, ador'd him, and ſaid, kneeling: Lord, you can cure me, if you will. A Prayer ſo humble and ſo full of Faith mov'd Jeſus, and ſtretching out his Hand, he touch'd him, and ſaid, I will, be cur'd; and he was cur'd that Inſtant. Then Jeſus ſtrictly forbad him to tell any one of the Miracle, and order'd him to go and ſhew himſelf to the Prieſt, that he might declare him cleans'd of the Leproſy, and to offer the Sacrifice preſcrib'd by the Law. This Man however ceas'd not to publiſh in all Places what had happen'd to him, and the Reputation of the Son of God increas'd to that Degree, that he could no longer appear in the City. He retir'd into the Deſarts, where he employ'd himſelf in Prayer; but the People fail'd not to come in Crowds from all Parts, to hear him, and be cur'd of their Diſeaſes.

CHAP. XVIII. *He cures a Paralytick.*

BEING enter'd into *Capernaum*, he was intreated by the *Jewiſh* Senators to go to the Houſe of a Centurion, or Captain of a Hundred Men, in order to cure a Servant, who was dear to him, and had been taken with a Palſy, which had reduc'd him to the laſt Extremity. This Officer

Officer had heard Men ſpeak of Jeſus, and deſir'd his Friends to go and beg this Favour of him. They therefore very earneſtly requeſted it, and ſet before him not only the Danger in which the Servant lay, but withal the Merits of the Maſter, and the Obligations all the *Jews* had to him: For, ſaid they, he loves our Nation, and has even built us a Synagogue.

Jeſus went along with them, and when they were come near the Houſe, the Centurion ſent other Perſons to meet him, and deſire him not to give himſelf the Trouble; and to ſay to him, in his Name: Lord, I am not worthy, that you ſhould enter into my Houſe; but only ſay the Word, and my Servant will be cur'd. He added, that he deſerv'd not to come and meet him any more than to receive him, and that he doubted not the Efficacy of his Words, if he would be pleas'd to command the Diſeaſe to quit his Servant; ſince himſelf, who was only a ſubaltern Officer, and ſubject to Authority, yet made himſelf be punctually obey'd by the Soldiers he had under him. Jeſus admir'd the Faith of this Man, who was a *Pagan*, and turning to thoſe who follow'd him, ſaid: In truth, I ſay to you, that I have not found ſo much Faith, among the *Iſraelites* themſelves. And then he added: That many Perſons ſhould come from the Eaſt and Weſt to take their Place in the Kingdom of God with *Abraham*, *Iſaac*, and *Jacob*; when the *Jews*, who gloried in being the Deſcendants of theſe Patriarchs, and in this Quality were the Children and the Heirs of the Kingdom, ſhould be excluded, and caſt into that Darkneſs, where there ſhall be nothing but weeping and gnaſhing of Teeth. 'Tis what has happen'd in effect to the *Jews*, in lieu

lieu of whom the Gentiles, who knew not God, have been call'd to the Inheritance of Heaven. Jeſus Chriſt granted to this Faith, which he ſo much eſteem'd, the Cure of the ſick Man, who found himſelf better the ſame Hour; and they, whom the Centurion had ſent, being return'd to his Houſe, found his Servant in perfect Health.

CHAP. XIX. *He raiſes a dead Man.* (Luke 7.)

JESUS went afterwards to *Naim*, a Town of the ſame Province of *Galilee*, towards the *Mediterranean* Sea; attended conſtantly by his Diſciples, and a great Multitude of People. Being arriv'd near the Gate of the City, he ſaw Men carrying to the Grave the only Son of a Widow, who follow'd the Corps, accompany'd by a great Number of the Inhabitants. Mov'd with Compaſſion at the Sight of this afflicted Mother, he ſaid to her: Do not weep; then going to the Corps, and making the Bearers ſtop, he touch'd it, and ſpoke to the Dead in theſe Terms: Young Man, riſe; I command you. That ſame Moment the Dead ſitting up began to ſpeak, and Jeſus reſtor'd him to his Mother. All that were preſent, ſeiz'd with Fear, glorify'd God, and ſaid: A great Prophet has appear'd amongſt us, and God has viſited his People.

CHAP. XX. John *ſends two of his Diſciples to Jeſus Chriſt. The Anſwer he makes them.* (Matt. 11, Luke 7.)

THE Fame of this Miracle was ſpread thro' all *Judea*, and all the adjacent Country, and even came to *John*'s Ears, whom we left in Priſon. This holy Precurſor was inform'd by the Mouth of his Diſciples, of the great Miracles

Miracles which Jeſus wrought, and was unwilling to loſe ſo favourable an Occaſion of making them own him for the Meſſias. He deſir'd they ſhould have the Opportunity of learning this Truth by themſelves. For which Reaſon he choſe two of them, whom he ſent to aſk him this Queſtion; Are you he who is to come, or muſt we expect another? Jeſus, inſtead of giving immediately a direct Anſwer to this Queſtion, wrought ſeveral miraculous Cures before their Eyes; which done, he ſaid to them: Go and relate to *John* what you have ſeen and heard. Tell him, that the Blind ſee, that the Lame walk, that the Lepers are cur'd, that the Deaf hear, that the Dead riſe to Life, and that the Goſpel is preach'd to the Poor. Theſe ſenſible Proofs he gave them of what he was; and he added, that happy were thoſe to whom he was not a Subject of Scandal; which is as much as to ſay, according to the Expoſitions of the Holy Fathers: It is an eaſy Matter to take me for the Meſſias, when one ſees me do Miracles: But happy are they, who ſhall ſtill believe the ſame, when they ſee me ſuffer an ignominious Death on the Croſs.

Theſe two Deputies being return'd to find their Maſter, Jeſus addreſs'd himſelf to the People, and ſpoke of *John* in the Manner following: What went you to ſee in the Deſart? A Reed ſhaken by the Wind? Or a Man cloath'd in ſoft rich Garments? And having thus reminded them of the unſhaken Conſtancy, and of the auſtere penitential Life of this holy Precurſor, he aſſur'd them that he was a Prophet, and more than a Prophet, becauſe he had even been foretold by the Prophets, and had not proclaim'd only at a Diſtance,

Diſtance, like the other Prophets, the Coming of the Meſſias, but was ſent to walk before him, and prepare the Way for him. To complete the Encomium of *John*, he added: That there has not riſen among the Born of Women a greater than *John* the Baptiſt; that the Law and the Prophets ended, and that the Goſpel began with him: That it was he who had firſt preach'd the Kingdom of God, that after him this Kingdom was taken by Violence, and that the Violent gain'd it: In Fine, that he was a true *Elias*, becauſe, as it has been ſaid already, he had the Spirit and the Virtue, as well as the Miniſtry of this Prophet.

CHAP. XXI. *The Reproaches which Jeſus Chriſt gave the Jews.* (Mat. 11, Luke 7.)

THESE great Qualities of St. *John* ought to have made him venerable to all *Judea*. Nevertheleſs they were only the People, ſome Publicans and Perſons of a bad Life, who had profited by his Sermons, and receiv'd his Baptiſm. The *Phariſees* and Doctors of the Law on the contrary had contemn'd him, and by this Contempt, as the Goſpel ſays, rejected the Deſign of God in their Favour. (*Luke* vii. 30.) After the ſame manner they treated the Son of God, who touch'd with the Hardneſs and Blindneſs of their Heart, ſpoke of it, with a holy Reſentment, before all the People, who had heard with Joy the Encomium of St. *John* the Baptiſt. To whom ſhall I compare, ſaid he, the Men of this Age? May not one apply to them the Words of thoſe Children, who ſit in the Market-Place, and cry to their Companions: We have play'd on the Pipe, and you have not danc'd; we have ſung

mournful Tunes, and you have not wept? For *John* came neither eating nor drinking, that is to ſay, leading a moſt auſtere Life; and they ſay, he is poſſeſs'd by a Devil: The Son of Man is come eating and drinking, that is to ſay, living after the common Way; and they accuſe him of being a Man who loves Eating and Drinking, is a Friend of Publicans and of ill Livers.

Then he conſider'd the little Fruit, which the Cities of *Galilee*, where he had moſt frequently preach'd and done Miracles, had reap'd from all theſe Succours, which the Mercy of God had offer'd them for their Salvation. He reproach'd them ſeverely with their Obſtinacy and Impenitency, and pronounc'd againſt them theſe terrible Maledictions: (*Mat.* xi. *Luke* x.) Woe to thee, *Chorazin*; Woe to thee, *Bethſaida*; for if the Miracles wrought among you, had been wrought in *Tyre* and *Sidon*, (which were two Heathen Cities) they would have done Penance in Sackcloth and Aſhes. And addreſſing his Diſcourſe to the City of *Capernaum*, where he had reſided longer than in all the reſt, he reprov'd its Pride and Obdurateneſs in theſe Terms: And wilt thou, *Capernaum*, be always raiſing thyſelf to Heaven itſelf? Thou ſhalt be thrown down even to the Bottom of Hell; becauſe, if the Prodigies which have been done in thy Sight, had been done in *Sodom*, (a City, which Fire from Heaven conſum'd for its Diſorders) it would have ſtood to this Day. Laſtly, he added, that at the Day of Judgment, the Inhabitants of *Sodom*, whoſe horrible Impurities Heaven ſo ſeverely puniſh'd, and thoſe of *Tyre* and *Sidon*, who knew not God, ſhould be puniſh'd with leſs Rigour, than theſe impenitent Cities of *Galilee*.

CHAP.

CHAP. XXII. *The Converſion of a Woman of ill Life.* (Luke 7.)

THERE was in a certain City a Woman of ill Life, who yet was wiſer than thoſe of whom we have been ſpeaking; for ſo ſoon as ſhe knew that Jeſus was eating in the Houſe of a *Phariſee*, nam'd *Simon*, ſhe went thither, plac'd herſelf behind him, waſh'd his Feet with her Tears, wiped them with the Hair of her Head, kiſs'd them, and pour'd on them a perfum'd Oil, which ſhe had brought in an Alabaſter-Box. The *Phariſee*, who had invited Jeſus, remarking what this Woman did, whom he knew to have been of a profligate Life, ſaid within himſelf: If this Man were a Prophet, he would know what Sort of a Woman ſhe is, that touches him: for he could not imagine, that Jeſus Chriſt would have been content to be touch'd by a Sinner. But Jeſus, who knew his Thoughts, propos'd to him the Example of two Men, who owing to the ſame Creditor, the one a large Sum of Money, the other a much leſs, and both of them unable to pay their Debts, obtain, each of them, a Diſcharge for what they ow'd; and he aſk'd him, which of theſe two Debtors ought moſt to love his Creditor. *Simon* anſwer'd: The Man to whom moſt was forgiven. And the Son of God, approving this Anſwer, made the Application of it in theſe Terms: Do you ſee this Woman? I came to your Houſe, but you pour'd no Water on my Feet; and ſhe on the contrary has waſh'd them with her Tears, and wip'd them with the Hair of her Head. You gave me no Kiſs, but ſhe, ever ſince ſhe came in, has not ceas'd to kiſs my Feet. You have pour'd no Oil on my

Head, and ſhe has pour'd Perfumes on my Feet. For which Reaſon I declare to you, that many Sins are forgiven her, becauſe ſhe has lov'd much; but he, to whom fewer are forgiven, loves leſs. As if he had ſaid: You love but little, becauſe taking yourſelf to be a juſt Man, you do not think yourſelf much indebted to God. This Woman, who knew herſelf to be very criminal, has lov'd him much, from whom ſhe hop'd to receive the Remiſſion of ſo many Sins, and by this Love ſhe has obtain'd this Remiſſion. Accordingly he ſaid to this Woman, Your Sins are forgiven you. They that were at Table, murmur'd at theſe Words, ſaying within themſelves: Who is this, that pretends even to forgive Sins? But Jeſus, deſpiſing theſe Murmurs, diſmiſs'd this Sinner, whom he had juſtify'd, and ſaid to her: Your Faith has ſav'd you. Go in Peace.

CHAP. XXIII. *He diſpoſſeſſes a Man blind and dumb.* (Mat 12, Mark 3, Luke 11.)

JESUS return'd home, where ſo great a Crowd of People were gather'd together, that neither he nor his Diſciples had Leiſure to eat. Which being remark'd by his Relations, they came to ſeize him, with a Deſign either to bind him as a Man who had loſt his Senſes, or to convey him out of the Throng for fear he ſhould faint away. There was then preſented to him a Man poſſeſs'd, who was blind and dumb. He caſt out the Devil, and the Man recover'd his Sight and Speech, to the Admiration of all the People; who ſpeaking of Jeſus Chriſt, ſaid: Is not this the Son of *David*, that is to ſay, the Meſſias, who, as the Scriptures have declar'd, was to be of the Race of *David*. The *Phariſees* on the contrary

contrary and the Doctors of the Law, who were come from *Jeruſalem*, took him for a Man that held Intelligence with the Devil, and ſaid: That he caſt out Devils in the Name and by the Power of the Prince of Devils. But Jeſus confounded the Malice of their Thoughts, by repreſenting to them before all the World, that if the Devils thus caſt out one another, this Diviſion was an evident Mark, that their Kingdom would not ſubſiſt; that there were ſome among the *Jews*, who caſt out Devils, and that the *Phariſees* accus'd them not of doing it with the Help of the Prince of Devils: That a ſtrong arm'd Man cannot be driven out of his Houſe but by another ſtronger than himſelf; and that by conſequence he did not drive out Satan, but by a Spirit ſtronger than Satan, that is to ſay, by the Spirit of God, which ſhould induce them to believe, that the Kingdom of God was come. That to contradict, as they did, theſe viſible Effects of the Holy Ghoſt, was to make themſelves guilty of a Blaſphemy, which deſerv'd no Pardon: That, ſince we judge of a Tree by its Fruit, they ought to judge of him by his Works; and not condemn him as a wicked Man, when he did nothing but what was good. That the Calumnies, by which they endeavour'd to blacken him, ſprung from the bad Fund of their Heart; and that they would not go unpuniſh'd, ſince at the Laſt Day an Account was to be given even of unprofitable Words.

CHAP. XXIV. *The* Phariſees *aſk a Sign of him.* (Mat. 12, Luke 11.)

THEN ſome of the Doctors and *Phariſees* ſaid to him: Maſter, we ſhould be glad, you would let us ſee ſome Prodigy. They were Eye-witneſſes to innumerable Miracles, which they deny'd notwithſtanding as ſo many Impoſtures: And, as if all theſe were not ſufficient to convince them, that he acted purely by the Spirit of God, they were earneſt to ſee ſomewhat new. But behold the Anſwer Jeſus gave them: This corrupt and adulterate Race deſires a Prodigy; and no other ſhall be given them, than that of the Prophet *Jonas*.

This Prophet having been ſent by Almighty God, to declare to the Inhabitants of *Ninive*, that within forty Days their City ſhould be deſtroy'd, inſtead of obeying theſe Orders, embark'd to go elſewhere: But a Storm ariſing he confeſs'd it was only in Puniſhment of his Diſobedience, and that it might ceaſe, he made himſelf be thrown into the Sea. He was immediately ſwallow'd up by a great Fiſh, which after three Days caſt him up on the Shore, from whence he went to *Ninive*, to proclaim what God had order'd him. The *Ninivites* believ'd his Words, kept an extraordinary Faſt, and by their Penance eſcap'd the Chaſtiſement, with which they had been threaten'd on the Part of God.

Jeſus therefore propos'd to the *Phariſees* the Sign of *Jonas*, and made a double Application of it; the one to himſelf, the other to them. For he ſaid, that as this Prophet was three Days in the Belly of the Fiſh which had devour'd him, ſo

ſo the Son of Man ſhould be three Days in the Boſom of the Earth; whereby he ſignify'd, that he ſhould be bury'd in the Tomb, and ſhould riſe alive from it on the third Day. As to the ſecond Application, he added: That as *Jonas* was a Sign for thoſe of *Ninive*, ſo ſhould he be one for the *Phariſees*; which he explicated in theſe Terms: The *Ninivites* ſhall riſe againſt theſe People at the Day of Judgment, and ſhall condemn them, becauſe they did Penance upon the Preaching of *Jonas*; and yet He, that is here, is greater than *Jonas*. He told them again, that they ſhould be condemn'd at that ſame Day of Judgment by the Queen of *Sheba*, who came from a diſtant Country to hear the Wiſdom of *Solomon*, ſince they ſlighted the Word and Miracles of him who is much greater than *Solomon*.

He threaten'd them, in Fine, with that Fury, which the Devil exerciſes on thoſe Perſons, whom he has been forc'd to quit, and into whom he has found Means to re-enter: Teaching us at the ſame time to be upon our guard, when we have been deliver'd from this impure Spirit; who abandons not his Prey for ever, but returns with ſeven others more wicked than himſelf, and by this ſecond Poſſeſſion renders the State of the Soul much worſe than it was by the firſt.

While Jeſus thus confounded the Malice of his Enemies, a Woman rais'd her Voice from the midſt of the Aſſembly, and ſaid to him: Bleſſed is the Womb that bore you, and the Breaſts which ſuckled you. He anſwer'd: Nay, rather bleſſed are they, that hear the Word of God and practiſe it.

At

At the ſame time he was acquainted, that his Mother and his Brothers, that is to ſay, his Relations, were without, becauſe they could not find Entrance by reaſon of the Crowd, and deſir'd to ſpeak with him. But he anſwer'd: Who is my Mother, and who are my Brothers? Then looking at thoſe who ſat round him, and ſtretching out his Hand to his Diſciples: Behold, ſaid he, my Mother and my Brothers: For my Mother and my Brothers are they, that hear the Word of God and practiſe it, and do the Will of my Father. (*Mat.* xii. *Mark* iii. *Luke* viii.)

Chap. XXV. *He propoſes ſeveral Parables.* (Mat. 13, Mark 4, Luke 8.)

THE ſame Day he left the Houſe and went to the Side of the Lake of *Genezareth*; but ſeeing a great Multitude of People, who were come from the neighbouring Towns, and gather'd about him, he went into a Ship, and from it began to inſtruct all theſe People, who heard him with great Attention on the Shore. He preach'd to them many Truths in Parables, which was his ordinary Way of teaching. The Parables in the Goſpel are contriv'd Hiſtories, or Compariſons drawn from natural Things; the Application of which, when not eaſily found, employs the Attention of the Mind, and diſcovers, when found, ſome Myſtery of Religion, or ſome important Maxim for the Conduct and Regulation of our Manners. For Example, it was a Sort of Parable, what was ſaid above by Jeſus Chriſt concerning the ſtrong-arm'd Man, who guards his Houſe, and is driven out by another ſtronger than himſelf; and the Explication of this Parable teaches, as we have ſeen, that the ſtrong-arm'd Man is the

the Devil, whom Jeſus Chriſt drives out of Souls, by the Spirit of God.

Hear now the firſt Parable, which the Son of God propos'd to the People, from the Ship, where he had taken his Seat. A Man, ſaid he, went out to ſow, and a Part of the Seed he ſow'd, fell by the high Road, where it was trampled under Foot, and pick'd up by the Birds. Another Part being fallen on Rocks, was ſcorch'd by the Heat of the Sun, becauſe for want of Moiſture, it had no deep Root: A third fell among Thorns, which choak'd it; and the fourth on a good Soil, where it bore Fruit in Abundance.

As the Application, Jeſus Chriſt deſign'd to make of this Parable, was not eaſy to be diſcover'd, he added: Let him hear, who has Ears to hear: that is to ſay, a Capacity to underſtand the Senſe of my Words. The Apoſtles comprehended him no better than the reſt; and when they were in private with him, they pray'd him to let them know, why he ſpoke thus in Parables before the People, and to expound to them this, which he had propos'd. In anſwer to the firſt Queſtion, he made them conſider, that it was a Happineſs for them, that being with him, they beheld and heard, what ſo many juſt Men and Prophets had deſir'd to ſee and hear; and that he clearly inſtructed them in thoſe great Myſteries, which he only propos'd to others under the obſcure Veils of Riddles and Parables, to puniſh the Obſtinacy and Blindneſs of their Heart, which render'd them unworthy and indiſpos'd for knowing the Truth.

Then he taught them, that by the Seed abovemention'd he meant the Word of God: that they, who after having heard it, mind it no more,

but

but are immediately involv'd in Amuſements, reſemble the Lands that lie by the High-way, and the Devil, figur'd by the Birds, takes preſently out of their Heart this Word, which might ſave them: That there are others, who receive it with Joy, but the firſt Temptations made them loſe the Profit of it, becauſe it had not deep and ſufficient Root in their Soul: That others ſtifle it by Avarice, the Love of Pleaſures and many other Paſſions, which are ſo many Thorns, that ſhould be pull'd up, in order to profit by this divine Seed. In Fine, that the good Soil imports thoſe well-diſpos'd Souls, who receive and faithfully preſerve the Word of God, and who, by by their Patience and Conſtancy, make it bear Fruit to the beſt of their Capacity.

CHAP. XXVI. *Other Parables.* (Mat. 13. Mark 4, Luke 13.)

HE likewiſe propos'd ſeveral other Parables. He compar'd the Word to a Field, in which the Maſter had caus'd good Seed to be ſown, and finds it afterwards mix'd with Darnel, which his Enemy had ſown in the Night. His Servants, upon ſeeing this Darnel, are for pulling it up, but he forbids it, leſt they ſhould pull up the good Seed with the bad; and waits for the Harveſt, to have the Darnel bundled up and thrown into the Fire, and to gather the Corn into his Granary. (*Mark* iv. 26.) He compares the Kingdom of God to Seed, which being once caſt into the Earth, grows without any more Trouble for the Man that ſow'd it, and even without his knowing how it grows. Afterwards, to Muſtard-Seed, which, tho' the ſmalleſt Grain, out-grows all other Herbs. Laſtly, to Leaven, which

which is left in the Dough, 'till the whole is leaven'd.

He then diſmiſs'd the People, and went back to the Houſe with his Diſciples, who deſir'd him to explain the Parable of the Darnel. He told them, it ſignify'd, that in this World, the Good muſt bear with the Wicked among whom they live, 'till at the End of the World an entire Separation is made between them. For then the Wicked ſhall be caſt into the everlaſting Fire of Hell, and the Good ſhall ſhine like the Sun in the Kingdom of God.

He taught them again the ſame Truth under the Figure of Fiſhermen, who catch in their Nets indifferently all Sorts of Fiſh, but ſitting on the Shore, ſet apart the Good which they deſign to carry with them, and throw away the Bad. In fine, he made them comprehend, that there is nothing a Man ſhould not be willing to give for the gaining of Heaven, by the Compariſon of a Man, who ſells all he has, to purchaſe a Pearl of a great Value, or a Field, in which he knows there is a great Treaſure.

The Goſpel relates not the Explication of other Parables, that by a ſerious Reflection on thoſe which are explicated, we might learn to find of ourſelves the Senſe of thoſe that are not, after having firſt beg'd of God that Spirit of Underſtanding, which Jeſus Chriſt requir'd of his Auditors, when he ſaid, Let him hear, who has Ears to hear. The Ignorant, who have not a ſufficient Capacity to diſcover the Signification of thoſe dark Sayings, which the Son of God has not expounded, and who may reaſonably be afraid of running into Miſtakes, by following their own Senſe, ought to conſult their Paſtors upon theſe

theſe difficult Places, and waiting for the Inſtruction they deſire, to nouriſh themſelves with thoſe Truths, which are clear, and eaſy to be underſtood by thoſe of an humble and docile Spirit. 'Tis in order to help ſuch Perſons, for whom we chiefly deſign'd this Work, that we ſhall here ſet down ſome of the Senſes, the Holy Fathers and Doctors have given to the three Parables which follow that of the Darnel.

They may all three ſignify the Preaching of the Goſpel. The Preacher throws the Seed of the Word, and this Seed ſprings up by Degrees, thro' the ſecret Operation of Grace in the Heart of him that receiv'd it; for the Preacher ſows, plants and waters, but it is God who gives the Increaſe. (1 *Cor.* iii. 6.) Nothing was more deſpis'd at firſt, than the Doctrine of the Goſpel; but, as well as the Muſtard-Seed, it grew, and fill'd the whole Earth. In fine, we are to lay up and carefully preſerve the Word of the Goſpel in the Bottom of our Heart, that this ſacred Leaven may make all the Paſte riſe, and reform by its ſecret Virtue all our Thoughts, all our Deſires, and all our Actions,

CHAP. XXVII. *Jeſus goes to preach at* Nazareth. (Mat. 13, Mark 6, Luke 4.)

THE Son of God, having ended all theſe Parables, went with his Diſciples to the Town of *Nazareth*, where he had been conceiv'd and brought up. According to his Cuſtom, on the Sabbath-Day, he enter'd into the Synagogue, where ſtanding up to read, the Book of *Iſaiah* was preſented to him. He open'd it, and found the Place, where the Prophet ſpeaking of the Meſſias, ſays: That he was conſecrated and ſent by

by the Spirit of God, to preach the Goſpel to the Poor, to cure Diſeaſes, to proclaim the Time of the Mercies of the Lord, and to announce the Day of his Judgment (*Iſaiah* lxi. 1.) After having read the whole Paſſage, he ſhut the Book, and return'd it to the Miniſter; then taking his Seat, he expounded this Prophecy, and ſhew'd that it was fulfill'd in his Perſon.

All had their Eyes fix'd upon him, while he ſpoke, and the Words full of Grace, which came from his Mouth, ſo aſtoniſh'd his Auditors, that they aſk'd one another: Whence has this Man the wonderful Wiſdom, that appears in him? Is he not the Son of the Workman nam'd *Joſeph*, the Son of *Mary*, and the Brother, that is to ſay, the Couſin, of *James*, *Joſeph*, *Simon* and *Jude*; and have we not his relations among us? Whence, therefore, has he had all that we ſee in him?

The Goſpel remarks, that he was, in their Eyes, not only a Subject of Aſtoniſhment, but of Scandal too: For which Reaſon, as he knew their Thoughts, he told them: That they would doubtleſs apply to him that Proverb: Phyſician cure thyſelf; as a Reproach for not doing in his own Country ſuch great Miracles as he had done at *Capernaum:* But he aſſur'd them, that a Prophet, well receiv'd and honour'd every-where elſe, was neither receiv'd nor honour'd in his Country. This Truth he prov'd by two Examples: The one of *Elias*, who in a Famine was not ſent from God to the Widows of his Country, but to a ſtranger Widow, to receive from her the Support he wanted; and the other of *Eliſha*, who cur'd of a Leproſy a Lord of another Country, while ſo many Lepers of his own Country deſir'd not their Cure of him.

Theſe Truths irritated all thoſe of the Synagogue; they roſe up in a Fury, and led him out of

the Town to the Brow of a Mountain, deſigning to throw him down. But as he was not to die, but at the Time and in the Manner he pleas'd, he with eaſe deliver'd himſelf from the Fury of theſe Wretches, paſs'd thro' the Midſt of them, without their being able to take him, and thus left *Nazareth*. The Goſpel remarks, that he work'd but very few Miracles there, and cur'd but a ſmall Number of ſick Perſons, by laying Hands on them; the incredulity of this harden'd Town rendering it unworthy of his Preſence and of his Benefits.

CHAP. XXVIII. *He travels again thro'* Galilee, *and ſends his Apoſtles to preach.* (Mat. ix. Luke viii.)

BEING departed thence, he travel'd again over all Parts of *Galilee*, going to the Towns and Synagogues, preaching the Goſpel, and curing all Sorts of Diſeaſes. He had with him his twelve Apoſtles, and was follow'd by ſome Women whom he had freed from evil Spirits, and cur'd of their Diſeaſes. Among which was *Mary Magdalen*, out of whom he had caſt ſeven Devils; *Joanna*, the Wife of *Chuza*, the Steward of *Herod*'s Houſe, *Suſanna*, and ſeveral others, who ſupply'd him with their Monies. In this Journey, he conſider'd the great Multitude of People, to whom he was going to preach the Goſpel, as ſo many weak, diſpers'd Sheep, which wanted a Shepherd; and, mov'd with Compaſſion for them, he ſaid to his Diſciples: Here is a great Harveſt, but there are few Labourers; pray then the Maſter of the Harveſt to ſend more.

As he was himſelf the Maſter of the Harveſt, and his Apoſtles were the Men he had already deſign'd to be the Labourers in it, he call'd them, gave them Power to cure the Sick, and to caſt-out Devils, and ſent them, two and two, to preach the Kingdom

Kingdom of God, after having preſcrib'd the Rules they were to follow in the Exerciſe of their Function. He order'd them to preach only to *Jews*, and to take for the Subject of all their Sermons, That the Kingdom of God was near; to uſe gratis the Power, they had received gratis; not to concern themſelves for Money or Cloaths, that they might with the greater Liberty acquit themſelves of their Functions, becauſe they ſhould receive of thoſe that were converted by their Words, the Neceſſaries of Life: To chooſe their Lodging, whereever they went, with Perſons of the beſt Character; to ſay, upon going to them, Peace be to this Houſe, to dwell there all the Time they ſtaid in that Place; and to ſhake off the Duſt from their Feet againſt thoſe, that would not receive them, nor give ear to them. (*Mat.* x. *Mark* vi. *Luke* ix.)

After this, he admoniſh'd them, that he ſent them as Sheep into the Midſt of Wolves, and that they ought to live among the Wicked, in whoſe Converſion they were going to labour, with Simplicity and Prudence. That, notwithſtanding their good Deportment, they ſhould yet be perſecuted; but, that they had nothing to do but to fly; and that, in caſe they were taken and carry'd before Tribunals, they ſhould not be ſolicitous what Anſwer they were to make to the Judges, becauſe the Holy Ghoſt would then ſuggeſt to them whatever they were to ſay. That their only Care ſhould be, not to loſe courage; and that they ſhould not fear Men, whoſe Power reaches only to the Body, but ſhould fear God, who can deſtroy for ever both the Body and the Soul. That if they deny'd him before Men, he would deny them in the Sight of God at the Day of Judgment; as, on the contrary, he would own them for his, if they were not aſham'd to confeſs his Name. In fine, to encourage

them to ſuffer, rather than be wanting to their Duty, he aſſur'd them, that nothing ſhould happen to them, but purſuant to the Orders of God, who had counted all the Hairs of their Heads; that by loſing their Life for him in Time, they ſhould ſave it to Eternity; that no Man could be his Diſciple, without carrying his Croſs; and that they ſhould not refuſe to be treated like their Maſter, who, as they themſelves had ſeen, was call'd a Demoniac by thoſe whom he came to ſave.

He concludes his Diſcourſe with the Advantages of thoſe, who ſhall hear their Word, and furniſh them with Neceſſaries, ſaying, that if they give them but a Cup of cold Water in his Name, they ſhall not loſe their Reward. The Apoſtles having receiv'd all theſe Inſtructions, went thro' the whole Country, exhorting the People to do Penance. God confirm'd their Diſcourſes by Miracles: For they caſt out many Devils, and anointed with Oil ſeveral ſick Perſons, who were cur'd.

CHAP. XXIX. Herod *orders St.* John *to be beheaded.* (Mat. xiv. Mark vi.)

MEan-while the Renown of the great Things Jeſus did, ſpread more and more in *Galilee*, and even reach'd the Court of *Herod*. Every-one was for gueſſing, what this Man ſhould be, who wrought ſuch Prodigies. Some ſaid he was *Elias*, or one of the old Prophets who appear'd again: Others, and *Herod* himſelf, imagin'd him to be *John the Baptiſt*, riſen from the Dead. For now ſome Time was paſt, ſince *Herodias*, who had caus'd this holy Precurſor to be caſt into Priſon, found, at laſt, means to ſatiate, by his Death, the Hatred ſhe had conceiv'd againſt him.

She took the Opportunity of *Herod*'s Birth-Day, on which this Prince gave a magnificent Entertainment to all the Court. The Daughter of

Herodias

Herodias danc'd and pleas'd the whole Company to that Degree, that the King bid her aſk what ſhe would, and aſſur'd her, with an Oath, that he would grant it, were it even one Half of his Kingdom. She went immediately to conſult her Mother, what ſhe ſhould aſk, and her Mother ordered her to aſk the Head of *John*. She return'd, in great Haſte to the King, and begg'd him to order, that Inſtant, the Head of *John the Baptiſt* to be given her in a Charger. *Herod* was troubled at this Demand, but a ſilly human Reſpect hinder'd him from refuſing it; and, that he might not be accus'd of breaking his Word, by thoſe that were Witneſſes to his Oath, he ſent to the Priſon to have the Head of the Saint cut off, and made it be given to this Damſel, who carry'd it out of hand to her Mother. The Diſciples of *John*, being inform'd of their Maſter's Death, took his Body, put it in a Tomb, and went to give Jeſus an Account of it.

BOOK III.

Containing the ACTIONS *of* JESUS CHRIST, *in the Third Year of his Preaching.*

CHAP. I. *Jeſus Chriſt feeds, in the Deſart, five thouſand Men with five Loaves and two fiſhes.* (Mat. xiv. Mark vi. Luke ix. John vi.)

JESUS CHRIST having heard what was ſaid of him at *Herod*'s Court, and his Apoſtles at the ſame time being return'd, to give him an Account of what they had done and taught, in the Places to which he had ſent them: Come, ſaid he to them, and retire to ſome deſart Place, and reſt yourſelves a-while. They went, therefore, a Ship-board, to get clear of the Crowd, which gave them not even Time to eat, and having croſs'd the Lake of *Genezareth*, they landed in a ſolitary Place, at a ſmall Diſtance from the City of *Bethſaida*.

Upon leaving the Ship they found a vaſt Multitude of People, that had haſten'd to the ſame Place. For they that had ſeen them depart, and others that had heard of it, were come a-foot by the Side of the Lake, and arriv'd before them at the Place of their landing. Jeſus went up to a Mountain, follow'd by all the People, whom he kindly received, becauſe he took Pity on them; and ſitting down, he began to teach them many Things concerning the Kingdom of God, and cur'd all the Sick, that were preſented to him.

The

The Day being far ſpent, the Apoſtles pray'd him to ſend away the People, becauſe they were in a deſart Place, where they could find no Suſtenance. Jeſus ſaid to them: Do you give them to eat: They aſk'd him, if they ſhould go and buy two hundred Pennyworth, that is, above ſix pounds worth of Bread, to feed this great Number of Perſons. He therefore caſt his eyes on theſe People, and ſeeing what a Multitude there was of them, he ſaid to *Philip*: Where ſhall we buy Bread enough to give each of them ſomewhat to eat? And this, as the Goſpel remarks, he ſaid to try him, for he knew very well what he would do. *Philip* anſwered, that, in caſe there were two hundred Pennyworth, it would not ſuffice to give each of them a ſmall morſel. He aſk'd how many Loaves they had? And *Andrew*, the Brother of *Peter*, ſaid; a young Boy was there with five Barley Loaves and two Fiſhes; but what is this, added he, for ſo many People? Jeſus made them be brought to him, and commanded his Apoſtles to place the whole Multitude.

They made them all ſit down on the Graſs, by Companies, in different Ranks, each conſiſting of an hundred, or fifty Perſons, and found they were about five thouſand Men, without counting the Women and the little Children; when they were all rang'd, Jeſus took the five Loaves, and the two Fiſhes, and lifting up his Eyes to Heaven, and giving Thanks to God, he bleſs'd them, then broke the Loaves, and made them be diſtributed among the People by his Diſciples, and in like manner he made the two Fiſhes be divided. When they had all eaten, and were ſatisfy'd, Jeſus commanded the remaining Fragments to be gather'd up, which fill'd twelve Baſkets.

CHAP.

CHAP. II. *Jeſus Chriſt walks upon the Water, and makes St.* Peter *walk upon it.* (Mat. xiv. Mark vi. John vi.)

THE People having ſeen this miraculous Multiplication which was made in the Hands of Jeſus, regarded him as the Meſſias, and ſaid one to another: This is the very Prophet, who was to come into the World. They even reſolv'd to have him for their King, and to be his Subjects. But Jeſus knowing their Deſign, and that they would come to take him, and carry him away, in order to make him King, he oblig'd his Diſciples to take Ship immediately, and paſs before him to the other Side towards *Bethſaida*; and, for his part, he fled, and return'd to the Top of the Mountain, where he remain'd alone, in Prayer, till the Night.

In the mean while, the Ship, in which the Apoſtles ſail'd, purſuant to his Orders, was toſs'd with a Storm in the Middle of the Lake: The Waves ſwell'd more and more, and the Wind being in their Face hinder'd them from advancing; ſo that at Break of Day they were not farther diſtant from the Shore they had left than twenty-five or thirty Furlongs, that is, ſomewhat more than a League. They then ſaw Jeſus walking on the Water near them, and cry'd out in a Fright, for they took him to be a Phantom. But he ſaid to them: Take Courage, it is I, be not afraid. *Peter* anſwer'd: Lord, if it be you, command me to come to you, by walking on the Waters. Come, ſaid Jeſus to him; and *Peter* immediately going out of the Ship, walked on the Water towards him. But a great Wind being riſen, he was frighted, and beginning already to ſink, he cry'd out: Lord, ſave me. Jeſus took him by the Hand, ſaying, O Man of little Faith, why did you doubt? And they both went into the Ship. So ſoon as they were enter'd, the Wind

Wind ceas'd, and they arriv'd the ſame inſtant at the place deſign'd.

All theſe Prodigies open'd the eyes of his Diſciples, who had not ſufficiently reflected on the Miracle of the five Loaves. They were terrify'd with ſo many Marvels, they acknowledg'd him who wrought them, to be the Son of God, and they approach'd and ador'd him in this Quality.

So ſoon as they were out of the Ship, the People of the place where they landed, which was the Country of *Genezareth*, knowing Jeſus, ran to carry the News to all the Country; ſo that, wherever he went, they brought to him the Sick in their Beds, or expos'd them in the Way, and intreated him to permit them to touch only the Hem of his Garment; and all, that touch'd it, were cur'd.

CHAP. III. *Jeſus, in an excellent Diſcourſe, ſhews that he is himſelf the living Bread, and the Food of Souls.* (John 6.)

MEan-while the People, whom he had miraculouſly fed with five Loaves, were at a loſs to know what was become of him. They had ſeen indeed, his Apoſtles go aboard in order to paſs the Water, but they did not ſee that Jeſus enter'd the Ship with them, and no other Ships were there. Some arriv'd the next Day, into which they went, as ſoon as they found that he was not on that Side, and they directed their Courſe to *Capernaum*, in order to ſeek after him. Upon finding him, they ſaid to him: Maſter, when came you hither? For they could not comprehend how he had paſs'd the Water. He anſwer'd: You ſeek me, becauſe I have fill'd you with Bread; labour to obtain another Sort of Food, which decays not, but remains to eternal Life, and which the Son of Man will give you.

They aſk'd him immediately, what Works agree-

able

able to God they were to do, that they might gain this Food? And he reply'd: The Work of God is, that you believe in him, whom he has ſent. But what Miracle do you work, ſaid they again, which obliges us to believe in you? Our Fathers in the Deſart eat Manna, which the Scripture calls the Bread of Heaven. As if they had ſaid to him: You have fed five thouſand Men with five Loaves only once: *Moſes* fed above ſix hundred Thouſand for the Space of forty Years, with Manna, which fell from Heaven: Can you do ſomething more than *Moſes?* I ſay to you in truth, anſwer'd Jeſus, *Moſes* gave you not the true Bread of Heaven: It is my Father that gives it, and this Bread is he that came down from Heaven, and gives Life to the World. Lord, ſaid they to him, give us always this Bread. He anſwer'd: I am the Bread of Life; he that comes to me, ſhall not be hungry; and he that believes in me, ſhall not be thirſty; teaching us by theſe Words, that he is the divine Food of Souls, that eat him by believing in him with a lively Faith animated with Charity, and eating him in this Manner, deſerve that Life of Bliſs, where they ſhall be ſatisfy'd perfectly and eternally.

After this he added, that tho' they had ſeen and been Eye-witneſſes of ſo many Miracles which he had wrought, they believ'd not in him, and that by this Unbelief, they loſt the great advantage thoſe ſhould reap whom the Father drew to him, which was, to be rais'd to Life at the laſt Day, and to poſſeſs eternal Life. All this notwithſtanding, they murmur'd among themſelves: How! ſaid they, is not this the Son of *Joſeph*, and do not we know his Father and Mother? How then does he ſay, that he came from Heaven? Jeſus, far from ſoftening theſe Truths, which offended them, eſtabliſh'd them on the contrary in ſtronger Terms, and having ſhewn them that, according to theſe Words

Words of the Scripture: They ſhall all be taught of God; every Man whom his Father taught, came to him; and that they did not come, becauſe they heard not the Voice of him who ſent him: He declar'd to them again, that he was the Bread of Life; that the Manna preſerv'd not thoſe from Death who had eaten of it, but that his fleſh was the true Bread come from Heaven, which gave eternal Life to thoſe that eat it.

Theſe laſt Words were ſtill more diſpleaſing to them, and they diſputed among themſelves, how he could give them his Fleſh to eat. He continu'd, notwithſtanding, his Diſcourſe, and aſſur'd them, that his Fleſh was truly Meat, and that his Blood was truly Drink; that they ſhould not have Life in them, if they eat not this Fleſh, and drank not this Blood; and that he who fed upon them, ſhould be rais'd again at the laſt Day, and have everlaſting Life. In fine, he taught them, the great effects, his Body works in Souls, that worthily receive it; ſaying: He that eats my Fleſh, and drinks my Blood, remains in me, and I remain in him; and he ſhall live for me, as I live for my Father, who ſent me.

Theſe Truths which he taught in the Synagogue of *Capernaum*, ſcandaliz'd many of the *Jews*, and even ſeveral of his Diſciples, who having heard him, began to ſay: Theſe Words are very heard, who can hear them? They took too ſtrictly to the Letter, what ſhould have been underſtood in a ſpiritual Senſe. They imagin'd, ſays St. *Auguſtin*, that in order to eat his Body, it was to be cut in Pieces, as Fleſh is ſold at the Shambles; and they knew not, that beſides the Way of feeding on Jeſus Chriſt by Faith, one ſhould likewiſe really eat him in the *Euchariſt* under the Figure of Bread, in a manner that ſhould cauſe no Horror. But inſtead of believing with Reſpect all that was ſaid to them by

by him who was Truth itſelf, till he ſhould expound to them, what as yet they could not comprehend; they were diſguſted at what he ſaid, withdrew from his Attendants, and would no longer be his Diſciples.

The Apoſtles were wiſer than theſe Deſerters; for Jeſus having ſaid to them: And will not you alſo leave me? *Peter* anſwer'd in the Name of all: Lord! to whom ſhall we go? You have the Words of eternal Life, we believe and know you to be the *Chriſt*, the Son of God. Nevertheleſs, among theſe Twelve, who ſo firmly adher'd to him, there was one who was to betray him, that is, *Judas Iſcariot:* And Jeſus, who knew it, foretold then the Treachery of this Wretch, ſaying: Have I not choſen you Twelve? And one of you, notwithſtanding, is a Devil.

Chap. IV. *The* Phariſees *complain, that the Apoſtles eat without having waſh'd their Hands.* (Mat. 15, Mark 7, John 7.)

THE Paſſover was drawing near, when Jeſus multiply'd the Loaves, and made the Diſcourſe we have juſt related. It appears from what is recorded by St. *John*, that he went not to *Jeruſalem*, according to his Cuſtom, to ſolemnize this Feaſt; for this Evangeliſt ſays, that he ſtay'd after that in *Galilee*, not willing to ſtay in *Judea*, becauſe the *Jews* were contriving to take away his Life. Some *Scribes* and *Phariſees* being come from *Jeruſalem*, and having obſerv'd, that his Apoſtles made no difficulty of taking their Meals, without having waſh'd their Hands, complain'd to him of it. Not that any Precept of the Law ordain'd the waſhing of Hands before eating; but the *Phariſees* ſuperadded to the Law many human Traditions, which they obſerv'd with greater Care, than the Law itſelf. They therefore ſaid to Jeſus Chriſt: Why

Why do your Diſciples violate the Tradition of the Ancients, in not waſhing their Hands before they eat? Jeſus aſk'd them again, why they violated themſelves the Law of the Lord, to follow their own Traditions? And why, for Example, they would make a Child believe, that God would be pleas'd with his Offering, while he left his Father and Mother in Want, thus making him prefer a Tradition of Men, to the Commandment of God, who ſo expreſsly injoins Children, to honour and aſſiſt thoſe, of whom they hold their Life?

He ſhew'd them afterwards, that with all their Obſervances, they were the Hypocrites of whom God has ſaid by the Prophet *Iſaiah*: Theſe People honour me with their Lips, but their Heart is at a great Diſtance from me. Laſtly, he call'd the People, and ſaid to them aloud: Hear me and rightly comprehend what I ſay to you: Nothing that, coming from without, enters into the Body of Man, is capable of defiling him; but that which comes out of Man, is the thing that defiles him. Upon this his Apoſtles came to him, and told him that the *Phariſees* were extremely ſcandaliz'd at what he had juſt ſaid: But he anſwer'd, that every Plantation, which his Father had not planted, ſhould be rooted up, and that they ſhould leave theſe blind Men, who conducted others that were blind, with whom they would fall into the Ditch.

Then he went within Doors, where his Diſciples pray'd him, to let them know, what he meant by thoſe Words: What enters into the Body of Man, defiles not Man; but what comes out of Man, defiles him. He expounded to them this dark Saying, and gave them to underſtand, that the things which enter into the Body of Man are victuals, which cannot defile him; but that thoſe which come from the Heart, are evil Thoughts, Adulteries, falſe Teſtimonies, and, in general, all

ſorts of Crimes; and that theſe are the things which render Man unclean, and not the eating with unwaſh'd Hands.

CHAP. V. *He frees a young Woman poſſeſs'd.* (Mat. 15, Mark 7.)

AFTER this, Jeſus went to the Borders of *Tyre* and *Sidon*, and enter'd into a Houſe, where he intended to be private: But a *Pagan* Woman whom the Goſpel calls a *Canaanite*, becauſe ſhe came from *Phœnicia*, the ancient Country of the *Canaanites*, being inform'd where he was, came to him, crying: Lord, Son of *David*, take Pity on me; my Daughter is miſerably tormented by the Devil. He anſwer'd her not a Word; and his Diſciples having pray'd him to free them from the Importunity of this Woman, by granting her Requeſt, he ſaid to them: I am only ſent to the loſt Sheep of the Houſe of *Iſrael*, that is, to the *Jews*. But this Refuſal did not diſcourage her: On the contrary, as if it had inſpir'd her with greater Confidence, ſhe approach'd him, and fal-ing at his Feet, ador'd him, ſaying: Lord, help me. Let the Children, ſaid he to her, be firſt ſatis-fy'd; for it is not proper to take the Bread of Chil-dren, and throw it to the Dogs. She reply'd: 'Tis true, Lord, yet the little Dogs eat under the Table the Crums of the Childrens Bread. He then ſaid to her: O Woman, great is your Faith; be it done to you, as you deſire: Go your way, for by reaſon of this Word, the Devil is gone out of your Daughter. She return'd home, and found her Daughter lying on her Bed, and perfectly deli-ver'd from the Devil.

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CHAP. VI. *He cures a Man deaf and dumb.* (Mat. 15, Mark 7.)

JESUS return'd near to the Lake of *Genezareth*, where they preſented to him a Man deaf and dumb, on whom they pray'd him to lay his Hands. He led him out of the Crowd, and taking him apart, put his Fingers into his Ears, and ſome of his Spittle on his Tongue. Then raiſing his Eyes to Heaven, he ſigh'd, and ſaid to him *Epatha*, which in the *Syriac* Tongue is as much as to ſay: *Be open'd, and be unty'd.* Immediately the Man's Ears were open, and his Tongue was unty'd, inſomuch that he heard and ſpoke diſtinctly. Jeſus forbad thoſe that were Eye-witneſſes of this miraculous Cure, to ſpeak of it to any one. But the more he forbad them, the more they publiſh'd it, and ſtruck with Admiration, ſaid: He has done all Things well; he has made the Deaf to hear, and the Dumb to ſpeak.

CHAP. VII. *He feeds four Thouſand Men with ſeven Loaves.* (Mat. 15, Mark 8.)

THEN Jeſus went upon a Mountain, whither Multitudes of People follow'd him, and brought many Sick, of all Sorts of Diſeaſes, whom they plac'd at his Feet, and he cur'd them all. They glorify'd God for the prodigies they had ſeen, and could not be weary of following him, who accompany'd with ſo many Miracles the ſalutary Doctrine, he taught them. It ſeem'd as if they had laid aſide all Concern for victuals; and Jeſus, who knew their Neceſſities, ſaid one Day to his Diſciples: I have a great Compaſſion for theſe People, for they have now ſtay'd with me three Days, and have nothing to eat. I will not ſend them away faſting, leſt they faint on the Road for ſome of them are come from afar. His Diſciples anſwer'd:

How can we find, in this deſart Place, a ſufficient Quantity of Bread, to ſatisfy ſo great a Multitude? He aſk'd them, how many Loaves they had? They ſaid, they had ſeven with ſome little Fiſhes. He order'd all the People to ſit down, bleſs'd, and caus'd to be diſtributed, the ſeven Loaves and the Fiſhes, and with them fed and ſatisfy'd four Thouſand, ſo that ſeven Baſkets were fill'd with the Fragments which remain'd.

CHAP. VIII. *The* Phariſees *deſire a Sign, and he refuſes to give them any.* (Mat. 16, Mark 8, Luke 12.)

AS ſoon as he had ſent away the People, he croſs'd the Water with his Diſciples, and went to the Country of *Dalmanutha*, on the Eaſt-Side of the Lake of *Genezareth*, between *Geraſa* and *Chorazin*, on the Borders of *Magedan*. The *Phariſees* and *Sadducees* came to him, with deſign to tempt him, and in the Diſpute they had with him, they aſk'd him again, to let them ſee ſome Prodigy in the Air. But inſtead of doing what was demanded by theſe incredulous and obſtinate Men, who would not yield to ſo many Miracles, of which they had been Witneſſes, he reproach'd them, for being able to forſee, by the different Alterations in the Air, whether it would be hot or cold, rainy or clear Weather; but unable to diſcern what is juſt, or to diſcover, by ſo many viſible Signs, that the bleſſed Time of the coming of the Meſſias was arriv'd. Then fetching a deep Sigh, he repeated the Anſwer he had formerly made to the like demand: This wicked and adulterous Nation asks a Sign and a Prodigy, and no other ſhall be given it, than that of the Prophet *Jonas*.

This ſaid, he left them, and repaſs'd the Water with his Diſciples, to whom he ſaid: Beware of the Leaven of the *Phariſees* and *Sadducees*, and

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of that of *Herod*. The Apoſtles imagin'd that he ſpoke of Leaven, becauſe they had forgotten to take ſome Loaves with them, and had but one in the Ship. Upon this he ſeverely reprimanded them for their little Faith, for their Want of Attention to all they had ſeen; for the Blindneſs of their Heart, which hinder'd them from comprehending, and improving to their Advantage, all that had been done before their Eyes; and, in fine, for loſing ſo quickly the Remembrance of all they had ſeen. He aſk'd them, how many Baſkets remain'd of the five Loaves, with which he had fed five Thouſand Men; and of the ſeven, with which he had ſatisfy'd four Thouſand; and he made them underſtand, that, inſtead of employing, as they did, their Thoughts on Bread, which only feeds the Body, and on their temporal Wants, for which he could eaſily provide, when, and in what Manner he pleas'd, they ought to hear, with Attention, the ſpiritual Truths, he taught them under the Name and Veil of natural Things; and ſo comprehend, that the Leaven he had mention'd, was the deprav'd Doctrine of the *Phariſees* and *Sadducees*.

Chap. IX. *He cures a blind Man at* Bethſaida. (*Mark* viii.)

THEY arriv'd at *Bethſaida*, where ſome preſented a blind Man, and begg'd he would touch him. He took him by the Hand, and having led him out of the Town, he put ſome Spittle on his Eyes, laid his Hands on him, and aſk'd him if he ſaw any Thing. The blind Man anſwer'd, that he ſaw Men walk, who appear'd to him like Trees. Jeſus once more laid his Hands on his Eyes; the blind Man then began more perfectly to diſtinguiſh Objects, and entirely recover'd his Sight. Which done, the Son of God ſent him home, forbidding

bidding him to tell any one, what had happen'd to him.

CHAP. X. *St.* Peter *confeſſes, that Jeſus is the* Chriſt, *and the Son of God.* (Mat. xvi. Mark viii. Luke ix.)

HE departed thence with his Diſciples, and directing his Journey towards the Head of the *Jordan*, he went into the Villages near *Cæſarea Philippi*, a Town ſituate on the ſame River, in the North of *Galilee*. He aſk'd them on the Road, what was Mens Opinion of him. They anſwer'd, that ſome took him for *John* the Baptiſt, others for *Elias*, ſome for *Jeremy*, and others, in fine, for one of the antient Prophets riſen from the Dead. But, ſaid he to them, whom do you take me to be? *Peter* anſwer'd and ſaid: You are the *Chriſt*, the Son of the living God. Upon this, Jeſus ſaid to him: Bleſſed are you, *Simon*, the Son of *John*, becauſe it is not Fleſh and Blood, that has reveal'd to you, what you have juſt now ſaid; but my Father, who is in Heaven. And I likewiſe ſay to you, that you are *Peter*, and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it. I will give you the Keys of the Kingdom of Heaven, and whatever you ſhall bind on Earth, ſhall be bound in Heaven; and whatever you ſhall looſe on Earth, ſhall be loos'd in Heaven.

CHAP. XI. *Jeſus foretells his Death to his Diſciples.* (Mat. xvi. Mark viii. Luke ix.

HE then forbad his Diſciples to make it known that he was the Son of God, and began to ſpeak to them, of what he was to ſuffer as the Son of Man. He diſcover'd to them, that he was to go to *Jeruſalem*, and there to be rejected by the Magiſtrates, Prieſts and Doctors, and after many Sufferings, to be put to Death, and to riſe again on the

the third Day. *Peter*, who tenderly lov'd Jeſus Chriſt, could not bear ſuch Diſcourſe, he took his Maſter apart, and began to reprehend him, ſaying: O my Lord, God forbid any ſuch Thing ſhould happen to you. But Jesus, in his turn, reprimanded him, who took upon him to give him Advice, and who, loving him only with a carnal Affection, was not as yet able to penetrate the Deſigns of God; for which Reaſon, he ſaid to him, in the Preſence of the other Diſciples: Be gone, Satan, thou art a Scandal to me, becauſe thou doſt not reliſh the Things of God. All this paſs'd in private between Jeſus Chriſt and the Apoſtles: But afterwards he call'd the People, and began to publiſh before them all, the Truths, which *Peter* did not comprehend, when he would have diſſuaded him from dying. For he publicly declar'd, that, for a Man to follow him, he muſt deny himſelf, and carry his Croſs daily: That to loſe ourſelves for the Love of him and of his Goſpel, is to ſave ourſelves; that to deſire to ſave ourſelves any other Way, is to loſe ourſelves; and that it will nothing avail a Man to gain the whole World if he loſe himſelf. That he will come one Day in his Glory, to render to every Man according to his Works; and will then be aſham'd, before his Father, of thoſe who have been aſham'd of him and of his Word before Men. And he added, that among thoſe who heard him, there were ſome, who ſhould not die, till they had ſeen him in his Kingdom, and in the Splendor of his Glory.

Chap. XII. *Jeſus Chriſt is transfigur'd on a Mountain.* (Mat. xvii. Mark ix. Luke ix.)

THIS promiſe he made good at the End of eight Days; for he took from among the reſt, *Peter*, *James* and *John*; and led them with him to a high Mountain, where he fell to Prayer.

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While he pray'd, his Face became as bright as the Sun, and his Garments ſhining with Light, appear'd as white as the Snow. (*Luke* ix. 32.) The three Apoſtles, the mean-while, fell into a ſound Sleep, but upon waking, they beheld their Maſter transfigur'd, that is to ſay, quite different from what they had ever ſeen him before. For they found him in that Glory, in which he had promiſed to ſhew himſelf to ſome few, and they ſaw with him two Men full of Majeſty, who ſpoke to him of the Death, he was to ſuffer at *Jeruſalem*. They diſcover'd theſe two Men to be *Moſes* and *Elias*; and when they were leaving *Jeſus*, *Peter*, to detain them, ſaid to his Maſter: Lord, we are well here, let us make, if you pleaſe, three Tents, one for you, one for *Moſes*, and one for *Elias*. But as he ſpoke again, without knowing what he ſaid in his tranſport, as the Goſpel remarks, a bright Cloud cover'd thoſe, whom he deſir'd to detain, and from this Cloud came a Voice, which made them hear theſe Words: This is my well-beloved Son, in whom I have placed my Affection, hear him. The Cloud and the Voice ſtruck ſo much Terror into the three Diſciples, that they fell with their Faces on the Ground. Jeſus came to them, gave them Courage, and made them riſe; and then lifting up their Eyes, and looking on all Sides, they ſaw none but him.

Coming down from the Mountain, he commanded them to acquaint no body with what they had ſeen, till the Son of Man was riſen from the Dead. They obey'd his Command, but underſtood not the laſt Words; and they aſk'd one another, what he meant by ſaying: Till the Son of Man be riſen from the Dead.

Then, on Occaſion of *Elias*, whom they had juſt ſeen with him, they aſk'd him, why the Doctors and *Phariſees* ſaid, that this Prophet was to come

come before the Meſſias. Jeſus anſwer'd, that *Elias* was really to come, and would be rejected and ill treated as well as the Son of Man; and, he added, that he was come already, that the *Jews* had treated him according to their Fancy, and that they would make the Son of Man ſuffer, as they had made his Precurſor. This Anſwer inform'd the Apoſtles, that the laſt-mention'd *Elias* was *John* the Baptiſt, who had appear'd before the firſt coming of Jeſus Chriſt, with the Spirit and Power of *Elias*, as *Elias* in Perſon was to appear before the ſecond coming of the ſame Jeſus Chriſt.

CHAP. XIII. *He cures a young Man poſſeſs'd, lunatic and dumb.* (Mat. xvii. Mark ix. Luke ix.)

THE next Day Jeſus being arriv'd at the Place where the other Apoſtles were, he found a great Concourſe of People, and ſome Doctors of the Law, who were diſputing with them. As for the People, ſo ſoon as the Son of God came in Sight, they ran to him, in Tranſports of Joy and Admiration, to ſalute him. Jeſus aſk'd the Doctors, what was the Subject of their Diſpute; and, at the ſame Moment, a Man making his Way through the Crowd, came and kneel'd at his Feet, beſeeching him to have Compaſſion on his only Son, whom he had brought to him, and whom his Diſciples were not able to cure. This Son of his was lunatic, and poſſeſs'd by a Devil, which made him dumb, and miſerably tormented him; for when he ſeiz'd on him, he caſt him on the Ground, flung him often into the Fire, and into the Water, and tortur'd him with ſuch violent Convulſions, that the Child ſhrick'd, foam'd, gnaſh'd his Teeth, and was wither'd away, and the evil Spirit hardly ever left him, till it had bruis'd him all over.

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The Unbelief of the *Jews*, who did not yet fully believe in Jeſus Chriſt, after having ſeen ſo many Prodigies, was a Diſtemper more violent and more dangerous than this of the Poſſeſs'd; and was many times a hindrance to the Miracles, which the Son of God was inclin'd to work: For this Reaſon, he was willing to cure it, before he caſt out the Devil; and he preſs'd hard on the Sore, to make thoſe feel it, who labour'd under it. O incredulous and deprav'd Race, ſaid he to them, how long ſhall I be with you? How long ſhall I ſuffer you? Bring this Child to me. The Child no ſooner ſaw him, but the Devil began to torture him with violent Convulſions, and to throw him on the Ground, where he roll'd and foam'd. Jeſus aſk'd the Father, how long his Son had been tormented in this manner: The Father anſwer'd, that it had been from his Infancy; and added, If you can do any thing, take Pity on us, and help us. Jeſus reply'd: If you can believe, every Thing is poſſible to him that believes. Immediately the Child's Father cried out with Tears: Lord, I believe, help my Unbelief; as if he had ſaid, Supply what is wanting in my Faith, to make it worthy to obtain the Cure of my Son. Then Jeſus, in a menacing Manner, ſpoke to the Devil, and ſaid: Deaf and dumb Spirit, go out of this Child, I command thee ſo to do, and never more to enter into him. The Devil gave a great Shriek, and after ſtrong Convulſions, which he made the Child ſuffer, went out, and left him for dead. But Jeſus taking him by the Hand, rais'd him up, and ſurrender'd him perfectly cur'd to his Father, to the Admiration of all preſent, who were aſtoniſh'd at the great Power of God.

Jeſus being gone into a Houſe, his Diſciples aſk'd him the Reaſon, why they were not able to caſt out this Devil? And he told them it was becauſe of their Unbelief, adding: That if they had

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but a Grain of a full and perfect Faith, they might with a ſingle Word tranſplant Trees, and remove Mountains: And, in fine, that theſe Sorts of Devils were only to be caſt out by Prayer and Faſting. The Apoſtles, doubtleſs, profited by theſe Inſtructions; for St. *Luke* informs us, in another Place, that they addreſs'd themſelves to their Maſter, and ſaid: Lord, increaſe our Faith. (*Luke* xvii. 5.)

CHAP. XIV. *He foretells his Death, and pays Tribute.* (Mat. xvii. Mark ix. Luke ix.)

WHILE every-body was in Admiration at the great Things, which Jeſus perform'd in all Places where he went, it was his Concern to prepare his Diſciples for the Humiliations and Ignominies of his Death; he declar'd it to them a ſecond time, and requir'd them to hear with Attention, and to imprint deep in their Hearts theſe Words: The Son of Man ſhall be deliver'd into the Hands of Men, who will make him die, and he ſhall riſe again the third Day. But they underſtood not this Language; and this Prediction, which they could not comprehend, ſerv'd only to afflict them, and to caſt them into ſo great a Conſternation, that they durſt not ſo much as aſk him, to explain the Matter to them.

They croſs'd *Galilee*, and return'd to *Capernaum*. The Receivers of a certain Tribute of two Drachma's, *i. e.* about fifteen Pence Half-penny, aſk'd *Peter*, if his Maſter did not pay the Tribute? The Apoſtle anſwer'd, that he would pay it. So ſoon as he was enter'd into the Houſe, Jeſus prevented him, by aſking, whether the Kings of the Earth made Tribute be paid them by their own Children, or by Strangers? *Peter* anſwer'd, that it was by Strangers. And from hence Jeſus inferred, that the Children, in Conſequence, were exempted; leaving them to conclude, that he, who

was

was the only Son of God, was not obliged to pay Tribute to Men. Nevertheleſs, added he, that we may not ſcandalize them, go, caſt your Line into the Water, draw out the firſt Fiſh that is caught, open its Mouth, and you ſhall find in it a Piece of Silver, of the Value of four Drachma's, which you ſhall give them for me and for yourſelf.

CHAP. XV. *He curbs the Ambition of his Diſciples.* (Mat. xviii. Mark ix. Luke ix.)

ABOUT this ſame time, it came into the Minds of his Diſciples, to think which of them was the greateſt, and on the Road they diſputed the Caſe one with another. When they were come to a Houſe, Jeſus, who ſaw all the Thoughts of their Heart, aſk'd them, of what they had been diſputing among themſelves? They durſt not anſwer him; but he having call'd all the Twelve to him, they aſk'd him, in general, who was the greateſt in the Kingdom of Heaven? He anſwer'd: If any Man deſire to be the firſt, let him be the laſt, and the Servant of all. And having call'd a little Child, he took him, plac'd him near himſelf, and having embrac'd him, declar'd to them, that unleſs they became as little Children, they ſhould not enter into the Kingdom of Heaven; that there he ſhould be the greateſt, who by humbling himſelf, made himſelf little, as the Child they ſaw: And he added, that to receive in his Name one of theſe little ones, of whom he ſpoke, was to receive himſelf; as by receiving himſelf, one receiv'd him, who ſent him.

Upon this, *John*, the Son of *Zebedee*, ſaid to him: Maſter, we ſaw a Man caſting out Devils in your Name, and we forbad him, becauſe he was not of our Company. But Jeſus blam'd him for this Conduct, and made him underſtand, that this Man would not eaſily be a Slanderer of him, in whoſe

whoſe Name he did Miracles; and that they were not to look on him as an Enemy, ſince he was not againſt them.

He turn'd his Diſcourſe again to theſe little ones, that is to ſay, the Humble, whom he had exhorted them to reſemble; and pronoune'd a Woe againſt thoſe, who ſhould be an Occaſion of Falling, and of Scandal to them; declaring, that it were better for a Man to be thrown, with a Mill-ſtone about his Neck, into the Bottom of the Sea, than to ſcandalize one of theſe little ones, that believe in him, and are guarded by the Angels, who behold inceſſantly the Face of God in Heaven.

He added: That the World was full of Scandals, that of Neceſſity they muſt happen; but that the Man is unhappy by whom they happen. That in order to avoid them, a Man needs only to repreſent to himſelf Hell, where the Worm that gnaws the damn'd, never dies; and where the Fire, that burns them, never goes out, and far from conſuming them, is, on the contrary, in the Nature of Salt, which preſerves them from Corruption, to the End they may be tormented everlaſtingly: (*Mark* ix. 48.) That to be ſecur'd from theſe terrible Torments, we ought to cut off whatever may be an Occaſion of Falling, and, if neceſſary to that End, even to cut off our Feet and Hands, and to pull out our Eyes, that is to ſay, to deprive ourſelves of Things the moſt dear and uſeful to us, when they are capable of betraying us into Sin.

CHAP. XVI. *He gives Rules for Correcting and Pardoning.* (Mat. xviii, Luke xvii.)

THIS Removal of Scandals is not to ſtifle in the Heart that Charity which we ought to have for the Perſons who cauſe them. For this Reaſon, the Son of God, in the ſame Diſcourſe which he made to his Diſciples, gave excellent

Rules, for correcting one that does ill, and for pardoning the offence he has given us. For he requires first, that we give a private Reprehension to him that has offended us, in order to gain him, if possible, by this Conduct. That if a secret Correction work no Effect, it is to be reiterated before two or three Witnesses; and if this too be fruitless, he is to be denounc'd to the whole Church; and to be excluded from our Conversation as much as an Infidel, if he despise the Voice of the Church, as he has despis'd that of Particulars. And to the End, that the Church may separate from her Communion, those that may prove prejudicial to the Salvation of her other Children, he promises to her the Authority of binding and loosing, with an Assurance, that he will ratify in Heaven, whatever she shall have declar'd on Earth.

He orders secondly, when Correction has succeeded, that we pardon the Injury receiv'd, and even seven times a Day, if so many times the offender repent the ill done, (*Luke* xvii. 4.) that is, we must never be weary of pardoning one, who is sensible of his Fault. For St. *Peter* having ask'd Jesus Christ how often he ought to forgive his Brother, and whether he was bound to do it seven times? Jesus answer'd: I say not to you seven times, but even seven times seven.

And to shew him the Necessity and Advantages of this constant Disposition to forgive, he propos'd to him the Parable of a King, who calling his Servants to give in their Accounts, found that one of them ow'd him an immense Sum, which he was not able to pay. He order'd him, his Wife and Children, and all that belong'd to him to be sold; but this Servant having thrown himself at his Feet, to beg he would have Patience, he forgave him the whole Debt. This Wretch was no sooner gone out, but finding one of his Fellow-servants, that ow'd

ow'd him a very trifling Sum, took him by the Throat, was deaf to the Prayer he made for the Allowance of some Time, and cast him into Prison. The King being inform'd of this, made the ungrateful Servant be brought before him, reproached him with his Inhumanity, and deliver'd him into the Hands of the Tormenters, till he should pay the whole Debt. Jesus Christ made himself the Application of this Parable, saying: Thus shall you be treated by my Father who is in Heaven, unless each of you, from the Bottom of your Heart, forgive your Brother the Injuries he has done you.

Chap. XVII. *He goes to* Jerusalem *for the Feast of the Tabernacles.* (John vii.)

WHILE Jesus Christ thus instructed his Apostles in *Galilee*, some of his Kindred, who believ'd not in him, could not suffer, that he should so confine himself to one Province, instead of making himself known, by the Lustre of his Miracles, in the Capital of all *Judea*. There were yearly three solemn Feasts, which all the *Jews* were oblig'd to go and celebrate at *Jerusalem*, so that on these Days an innumerable Multitude of Persons resorted to the City; and these three Feasts, were that of the *Passover*, that of *Pentecost*, and that of *Tabernacles*. This last was kept on the Fifteenth of *September-Moon*, and continued for eight Days; during which Space the *Jews* dwelt in Tents made of the Boughs of Trees, to put them in mind of the Tents or Tabernacles, under which they had dwelt for so long a time, after they had left *Egypt*.

The Time of this Feast drawing near, the Kindred of Jesus, who, in all Appearance, had taken it in ill part, that he had not been at *Jerusalem* either at the Passover, or at Pentecost, would have persuaded him to go thither, at least for the

Solemnity of Tabernacles, that he might make himſelf known to the World, and not deprive the Diſciples he had gain'd in that City of the Sight of his Miracles. He anſwer'd, that as for them, they might go to *Jeruſalem* when they pleas'd; but, as for himſelf, ſome Caution was to be us'd, becauſe he had Enemies there; that the World, which had nothing to ſay to them, hated him, for expoſing it's deprav'd Works. Go you, therefore, for the Day of the Feaſt; but, as for me, I go not as yet, becauſe my Time is not come. He let them go, and ſoon after he went himſelf, but in a private Manner, and took his Journey through the Middle of *Samaria*.

CHAP. XVIII. *He cures ten Lepers.* (Luke xvii.)

IN paſſing by a Village, he ſaw ten Lepers, who ſtopt at a diſtance from him, and raiſing their Voices, ſaid to him: Jeſus, our Maſter, take Pity on us. He order'd them, to go ſhew themſelves to the Prieſts. They obey'd, and on their Way were cur'd. One of them, who was a *Samaritan*, and by Conſequence a Foreigner, in regard of the *Jews*, as we have already remark'd, return'd again immediately, glorifying God, and caſt himſelf at the Feet of Jeſus, with his Face on the Ground, to thank him for the Health he had given him. Jeſus, the more to make appear the humble Gratitude of this Man, ſaid, in a ſort of Admiration, Were not all the Ten cur'd? Where then are the other Nine? None of them, but this Foreigner, is come back to give Glory to God. And he ſaid to him: Riſe, go your Way, your Faith has made you ſound.

CHAP.

CHAP. XIX. *He teaches in the Temple.* (John vii.)

IN the mean-while the *Jews* ſought Jeſus at *Jeruſalem*, during the firſt Days of the Feaſt, and talk'd much of him. Some ſaid, that he was a good Man; others, that he was an Impoſtor. He arriv'd about the Middle of the Octave, and began to teach in the Temple, to the great Aſtoniſhment of the *Jews*, who could not comprehend, how he came to be ſo perfectly vers'd in the Scripture, ſince he was never known to have ſtudy'd. Upon this, he inform'd them, that he ſpoke not from himſelf, and that, if they had been diſpos'd to do the Will of God, they would eaſily have underſtood, that his Doctrine was from him, who had ſent him, and whoſe Glory alone he ſought. But that, becauſe they obſerved not the Law, inſtead of yielding to the Truth he taught, they were contriving to have him put to Death. Here the People cry'd: You are poſſeſs'd by a Devil, who ſeeks your Death? Jeſus reminded them of the Man he had cur'd on a Sabbath-Day, after an illneſs of thirty-eight Years, and of the Anger they harbour'd againſt him merely on this Account, though they circumcis'd themſelves on Sabbath-Days, without thinking, that thereby they broke the Law of *Moſes*.

Some People of *Jeruſalem*, who knew the Hatred their Magiſtrates had conceiv'd againſt him, were infinitely ſurpris'd to ſee him ſpeak ſo freely, without any Thing being done againſt him, and ſaid one to another: Is it not, becauſe they have found, that he is really the *Chriſt*? But it is not known, continu'd they, whence the *Chriſt* is to come; and we know, whence this Man comes. But Jeſus ſaid aloud in the Temple: You know me, and you know from whence I am; nevertheleſs I am not come of myſelf, and you know not him

who has ſent me; reproaching them in this manner for conſidering only his earthly Extraction as Man, and not knowing that, which he deriv'd from God, whoſe only Son he is from all Eternity.

Many of the People believ'd in him, but the Prieſts and *Phariſees* ſent Officers to take him. Jeſus, who was not to ſuffer but at the time appointed by his Father, ſaid to theſe Officers: I remain with you ſtill for ſome ſhort Time, and then I return to him, who ſent me. You ſhall ſeek me, and not find me; and you cannot come, whither I ſhall go. The *Jews* underſtood not the Senſe of theſe Words, and doubted whether he did not threaten to quit *Judea*, in order to go and teach the *Gentiles*.

He was not ſeiz'd, becauſe his Hour was not yet come. And the laſt Day of the Feaſt, which was kept with great Solemnity, he cry'd aloud: If any Man thirſt, let him come to me, and drink: If any Man believe in me, Streams of living Water ſhall flow from his Heart. By which Words he meant thoſe abundant Graces of the Holy Ghoſt, which, after he had enter'd into his Glory, he was to pour into the Souls of thoſe, that believ'd in him.

The People, the mean-while, were divided in their Sentiments on the Matter. For ſome took him to be a Prophet, others own'd him for the Meſſias; and ſome again, who knew not that he was born at *Bethelem*, could not take him to be the *Chriſt*, becauſe they knew that the *Chriſt* was not to be one of *Galilee*, but of the Town of *Bethelem*, and of the Race of *David*. The Prieſts and *Phariſees* aſk'd the Officers, whom they had ſent to take him, why they had not brought him? But they receiv'd no other Anſwer from them than theſe few Words: Never did any Man ſpeak like him. The *Phariſees* aſk'd them, if they were ſo filly as to let themſelves be ſeduc'd, and to follow

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the Error of the accurs'd Mob, inſtead of ſiding with the great Men and *Phariſees*, not one of whom believ'd in him.

Upon this, *Nicodemus*, the *Phariſee*, who had been with Jeſus in the Night, remonſtrated to them, that the Law permitted not, that they ſhould judge a Man without his being heard. But they anſwer'd: Are you alſo a *Galilean?* that is, a Diſciple of a Man of *Galilee*, from whence they pretended, that no prophet ever came. Thus the Aſſembly broke up, without doing any thing, and each return'd to his own Houſe.

CHAP. XX. *He ſaves the Life of an Adulteress.* (John 8.)

AS for Jeſus, he went upon a Mountain, call'd the Mount of *Olives*, at no farther Diſtance from *Jeruſalem*, than what was allow'd to be walk'd on a Sabbath-Day, that is to ſay, ſix hundred Paces [which is little more than half a Mile]; and at Break of Day he return'd to the Temple, where being ſeated, he began to teach all the People, who crowded about him. Then the Doctors brought to him a Woman, who had been taken in Adultery, and making her ſtand before him in the midſt of the People, they ſaid to him: Maſter, this Woman has been juſt now taken in Adultery, and *Moſes*, in the Law, commands us to ſtone ſuch as are convicted of this Crime. What ſay you to this Matter? They put this Queſtion to him, that they might find Cauſe to accuſe him, either of being too cruel to Sinners, if he gave it as his Opinion, that the Woman ought to be ſton'd; or of deſigning to deſtroy the Law, if he were for her being pardon'd. But Jeſus, inſtead of anſwering, ſtoop'd down, and began to write with his Finger on the Ground; and they continuing to put the Queſtion to him, he rais'd himſelf, and ſaid: Let him,

him, who among you is clear of Sin, throw the firſt Stone at her; then ſtooping again, he continu'd to write on the Ground as before. They all retir'd one after another, ſtunn'd with this Anſwer, which they did not expect, and ſtung with the Remorſe of their Conſcience. Jeſus being left alone with this Woman, ask'd her: Where are they that accus'd you? Has no one condemn'd you? She anſwer'd: No, Lord. Jeſus ſaid unto her: Neither will I condemn you. Go your way, and ſin no more.

CHAP. XXI. *He continues to teach in the Temple. They deſign to ſtone him.*

THE Hatred, which the *Jews* bore to Jeſus, increas'd more and more, but did not hinder him from preaching openly the Truth. He told them, that he was the Light of the World, and that in following him, one walk'd not in Darkneſs. The *Phariſees*, upon this, anſwer'd: That the Teſtimony he gave of himſelf was inſufficient. But he ſhew'd them, that they were miſtaken, and that the Teſtimony he gave of himſelf was nevertheleſs true, becauſe it was warranted by that, which his Father, who had ſent him, gave by ſo innumerable Miracles. They ask'd him, where his Father was, for they knew not the Father, becauſe they would not own the Son.

He again ſaid to them: I am going away, and you ſhall ſeek me, and ſhall die in your Sin. You cannot come, whither I go. And they imagining, he intended, perhaps, to kill himſelf, that he might not be follow'd whither he went; he declar'd to them, that he was not from below, as they were, but from above; and that if they believ'd not in him, they ſhould die in their Sins. They ask'd him, who he was; and he anſwer'd, that he was the Son of God, but in Terms which they did not

not comprehend. He added, that when they had rais'd him on high, meaning the Croſs, to which he was to be nail'd, they ſhould know him, and know that he did nothing of himſelf, and ſaid nothing but what he had learnt of his Father.

Theſe Truths, which blinded the Proud, enlighten'd many others who believ'd in him; and he told them, that if they continu'd firm in the obſervance of his Word, they would be truly his Diſciples; they ſhould know the Truth, and the Truth ſhould make them free. The *Jews* reply'd upon this, that they were not Slaves, but free Men, as being the Children of *Abraham*. He anſwer'd, that whoever ſins, is a Slave to Sin, and that they would not be truly free, till he had deliver'd them. That they were the Children of *Abraham* according to the Fleſh; but that in rejecting the truth, and conſpiring the Death of him who preach'd it to them, they did what *Abraham* never did; and follow'd the Example of another Father, whoſe Children they made themſelves by Imitation.

They maintain'd, that in this Senſe they had no other Father than God; but he on his Side maintain'd, that, were they the Children of God, they would hear the Word of God, and love his only Son, whom he had ſent to them: That Homicide and Lying being the Works of the Devil, Men, who were for killing one, whom they could not convict of any Crime, and who told them the Truth, had the Devil for their Father. Their only Anſwer to this were Injuries, and they call'd him a *Samaritan* and *Demoniack*. Jeſus anſwer'd plainly: I am not a *Demoniack*, but I honour my Father; adding, that another would do him Juſtice, becauſe he would not do it himſelf, foraſmuch as he ſought not his own Glory.

After this he ſaid, that he who kept his Word, ſhould never die, which he meant of eternal Death.

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But the *Jews*, who underſtood it of a temporal Death, took hence Occaſion to inſult him, by asking him, if he was greater than *Abraham* and the Prophets, ſo as to exempt thoſe that ſhould keep his Word from Death, which theſe great Men were not able to avoid; and deſiring to be inform'd, for whom he would be taken, he anſwer'd them again, that he did not glorify himſelf, but that he deriv'd all his Glory from his Father, whom they ador'd as their God, without knowing him: That as for *Abraham*, whom they were always mentioning, he had ardently wiſh'd to ſee the Coming of the Perſon whom they deſpis'd, and that he had ſeen him to his unſpeakable Joy. They reply'd: You are not yet fifty Years old, and have you ſeen *Abraham?* He anſwer'd them: In truth, in truth I tell you; I Was before *Abraham* was in the World. Upon this, they took Stones to throw at him, but he hid himſelf, and went out of the Temple; for the preſent only declining this Fury of his Enemies, in order to expoſe himſelf to all their Rage when his Time of Suffering was come.

Chap. XXII. *He gives Sight to a Man born blind.* (John 9.)

IN paſſing by, he ſaw a Man who had been blind from his Birth; and his Diſciples ask'd him, if it was the Sin of this Man, or that of his Parents, that had caus'd his Blindneſs. He anſwer'd them, that this Man was not blind, becauſe he or his Father and Mother had ſinn'd, but to make appear the marvellous Works of the Power of God. He added, that it belong'd to him to do theſe Works, during the Time appointed for that End, and that as long as he remain'd in the Wold, he was the Light of the World.

This ſaid, he ſpit on the Ground, and having made Clay with his Spittle, he rubb'd it on the Eyes

Eyes of the blind Man, and ſent him to waſh them in a Pond, which was called the Pond or Baſon of *Siloe*; where ſo ſoon as he had waſh'd, he ſaw clearly. His Neighbours, and all others who had ſeen him blind, and begging alms, could not believe their own Eyes, and doubted whether he was the ſame Man, or another that reſembled him. But he told them all, that he was the Perſon, and related to them, How one called Jeſus had reſtored his Sight. They aſk'd him, where this Man was, and he anſwering, that he knew not, they led him to the *Phariſees*, who alſo examin'd him themſelves, and he related to them how the thing happened.

Now it was the Sabbath-Day, when Jeſus cured this blind Man, which made ſome of the *Phariſees* ſay: This Man is not from God, ſince he keeps not the Sabbath. But others were not able to comprehend, how a wicked Man could work ſuch great Miracles; ſo that they were divided on the Matter. They aſk'd the blind Man, what was his Opinion; and he anſwer'd, that he look'd upon Jeſus as a Prophet.

This Miracle ſtrangely diſconcerted them, and they choſe rather to believe nothing about it, till they had made the blind Man's Father and Mother appear, whom they interrogated in this Manner: Is this your Son, who, you ſay, was born blind? How comes it then that he now ſees clearly? They fearing the *Jews*, and inform'd of the Reſolution they had taken to expell all thoſe the Synagogue, who ſhould own Jeſus for the *Chriſt*, anſwer'd plainly: We know this is our Son, and that he was born blind; but we neither know how he has gain'd his Sight, nor who has open'd his Eyes; he is at Age, aſk him, let him anſwer for himſelf.

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They therefore a ſecond time call'd the Man, who had been blind, and ſaid to him: Give Glory to God, we know that this Man is a Sinner and a wicked Man. He anſwer'd: I know not whether he be wicked; but I only know that I was blind, and that now I ſee. They aſk'd again, how he gave him his Sight? and he anſwer'd: I told you already, and you have heard it; why will you hear it again? Is it becauſe you alſo would be his Diſciples? This enrag'd them againſt him, ſo that with a Curſe they ſaid to him: Be thou one of his Diſciples; we, for our Part, are the Diſciples of *Moſes*: We know that God ſpoke to *Moſes*, but we know not from whence this Man is. He reply'd, that it was ſtrange, they ſhould not know, that a Man, who had open'd the Eyes of one born blind by ſuch a Miracle as was never heard of before, could not but be from God. They expell'd him, ſaying: Thou art nothing but Sin from thy Mother's Womb, and doſt thou take upon thee to teach us?

Jeſus heard that they had caſt him out, and having met him, ſaid: Do you believe in the Son of God? He anſwer'd: Who is he, Lord, that I may believe in him? Jeſus ſaid to him: You have ſeen him; and he is the very Perſon who ſpeaks to you. He anſwer'd: Lord, I believe; and immediately he fell proſtrate at his Feet, and ador'd him.

Jeſus added: That he came into the World to execute an aſtoniſhing Judgment, (*John* ix. 39.) which was, to enlighten the Blind, and to blind thoſe that ſaw, that is to ſay, whoſe Pride hinder-ed them from perceiving their ſpiritual Blindneſs. For ſome *Phariſees*, who heard him, having aſk'd him, if they alſo were blind? he anſwer'd: If you were, you would not be guilty of Sin; but you ſay that you ſee, and your Sin remains: Which, according

cording to the Explanation of St. *Auguſtin*, is the ſame, as if he had ſaid: Were you ſenſible of your Blindneſs, you would have Recourſe to the Phyſician, and he would deliver you from your Sins; but you continue to be Sinners, becauſe, being wiſe and Saints in your own Eyes, you want not any one to enlighten and ſanctify you.

CHAP. XXIII. *He ſhews himſelf to be the good Shepherd.* (John x.)

HAVING thus check'd the Vanity of theſe proud Men, who took upon them to guide others, while they were ſo blind themſelves, he ſet before them, under the Parable of a Shepherd and of Sheep, the three different Characters of three Sorts of Perſons, who undertake the Government of Souls. For he taught them that ſome, inſtead of entering by the Door into the Sheep-fold, get into it ſome other Way, like Thieves, to ſteal, kill and deſtroy: He explicated this Parable to them, which they did not underſtand, ſaying that he himſelf was the Door, by which one was to enter upon the Guidance of the Flock. Others there are, who though they enter by the Door, lead the Sheep in the Spirit of Hirelings, ſo that they abandon them, upon Sight of the Wolf, becauſe they love not the Sheep, but themſelves alone. Some, in fine, are good Shepherds, who enter not of themſelves into the Sheepfold, but have it open'd to them by the Porter, who know the Sheep, and are known by them, and who love them to the degree of expoſing their Life for them, when there is Occaſion.

Then Jeſus applied to himſelf all the Qualities of the latter, and made it appear, that he was eminently the good Shepherd, ſince he came to give his Life for his Sheep, and to give it freely, in Obedience to the Commands of his Father: So that no

Man could take it from him againſt his Will; and that after having given it, he would reaſſume it himſelf, without any one's being able to hinder it. He declar'd, in fine, that the *Jews* were not the only Sheep for which he would die; that he had others, that is, the *Gentiles*, which he was to bring into his Fold, and that thoſe of the one and the other, who heard his Voice, ſhould make but one Flock, of which he himſelf was to be the only Shepherd. This Diſcourſe rais'd a new Diſpute among his Auditors, ſome ſaying that he was mad, and poſſeſs'd by a Devil; and others anſwering, that Perſons poſſeſs'd ſpoke not as he did, and that the Devil open'd not the Eyes of the Blind.

CHAP. XXIV. *He chooſes ſeventy-two Diſciples.* (Mat. xi. Luke x.)

SOME time after, Jeſus choſe alſo ſeventy-two Diſciples; that he might ſend them before him, two and two, to all the Places he deſign'd to go to. He gave them the ſame Inſtructions he had given to his Apoſtles, and the ſame Power over Devils. (*Book* II. *Ch.* 28.) They return'd full of Joy, and ſaid to him: Lord, the very Devils have been ſubject to us in your Name. But he bade them not to rejoice ſo much for the Dominion he had given them over Devils, as that their Names were written in Heaven.

The ſame Moment he felt himſelf tranſported by a ſudden Motion of the Holy Ghoſt, and addreſſing himſelf to God his Father, he gave him Thanks, that he had reveal'd to little ones, that is, to the Ignorant, Myſteries, which he had conceal'd from the wiſe and knowing Men of the World. He added, that his Father had given all Things to him, and that no one could know God, but the Son of God, and he to whom the Son of God ſhould make him known. He repeated to his Diſciples, that they

they were happy to ſee and hear, what ſo many Kings and Prophets had not ſeen nor heard, though they had ſo ardently deſir'd it. Laſtly, finding himſelf mov'd with his Charity for Men, he cried: Come to me, all you that are weary and loaded, and I will refreſh you. Take my Yoke upon you, learn of me, that am meek and humble of Heart, and you ſhall find reſt to your Souls; for my Yoke is ſweet, and my Burden light.

CHAP. XXV. *He teaches a Doctor, how he is to love his Neighbour:* (Luke x.)

THEN a Doctor of the Law roſe up, and, to tempt him, ſaid: What muſt I do to poſſeſs eternal Life? Jeſus having alſo aſk'd him this Queſtion: What does the Law direct, and what do you read there? He anſwer'd: You ſhall love the Lord your God with all your Heart, with all your Soul, with all your Strength, and with all your Mind; and your Neighbour as yourſelf. You have anſwer'd very right, replied Jeſus: Do this, and you ſhall live.

The Doctor being willing to paſs for a righteous Man, and a faithful Obſerver of the Law, aſk'd him again, whom he ought to take for a Neighbour: And Jeſus anſwer'd him with a Parable of a Jew, ſtript and wounded on the Road by Thieves, who leave him half dead. A Prieſt and a Levite paſs, one after another, by this Man without giving him any Relief; and a *Samaritan*, on the contrary, that is to ſay, a Foreigner in regard of the *Jews*, ſees him as he paſſes, and is moved with Compaſſion, goes up to him, pours Oil and Wine into his Wounds, binds them up, ſets the Wounded on his Horſe, carries him to an Inn, recommends him there to the Maſter of the Inn, and even leaves him Money to take care of him. Jeſus deſigning the Doctor ſhould apply the Parable to himſelf,

aſk'd him, which of the three Paſſengers was a Neighbour of the Man wounded by the Thieves? He anſwer'd, that it was he who had ſhewn Compaſſion to him. And Jeſus approving his Anſwer, ſaid to him: Go and do the like.

CHAP. XXVI. *He lodges at* Martha's *Houſe, and teaches his Diſciples to pray.* (Luke x.)

HE then continu'd his Journey with his Diſciples, and came to a Village, where a Woman, nam'd *Martha*, with Joy received him into her Houſe. And ſhe had a Siſter named *Mary*, and a Brother call'd *Lazarus*, of whom we ſhall ſpeak in the Sequel of this Hiſtory. While ſhe buſied herſelf in preparing all that was proper for her Divine Gueſt, her Siſter ſat quiet at the Feet of Jeſus, and heard his Word. *Martha* complain'd to him, that *Mary* left her thus to toil alone, and pray'd him to order her to lend Aſſiſtance. But Jeſus anſwer'd: *Martha, Martha,* you trouble and toil yourſelf about many Things, when one Thing only is neceſſary: *Mary* has choſen the better Part, which ſhall not be taken from her.

By theſe Words he condemn'd not the Hoſpitality of *Martha,* but taught her to exerciſe it without Trouble and Diſquiet, and not to prefer an Action, which, pious as it was, could only be practis'd in this Life (where there are Neceſſities and Wants that call for Relief) to another which was to ſubſiſt eternally, as that of *Mary,* who in hearing the Word of Jeſus Chriſt, began upon Earth to feed on that ſame God, who is to be the Food of the Bleſſed in Heaven.

Jeſus Chriſt, not content to teach us to hear God after the Example of *Mary,* has alſo vouchſafed to teach us to ſpeak to God in Prayer. One Day a Diſciple ſaw him in Prayer, and when he had finiſh'd it, ſaid to him: Lord, teach us to pray, as well

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CHAP. XXVII. *He reproaches the* Phariſees *and* Doctors. (Mat. xxiii. Luke xi.)

ANOTHER Day he was invited by a *Phariſee* to Dinner, and ſo ſoon as he was enter'd, he ſat down to Table, without firſt waſhing according to the Cuſtom of the *Phariſees*. His Hoſt was ſhock'd at it, and murmur'd within himſelf; when Jeſus ſaid to him: You *Phariſees* are very careful to keep the Outſide of your Cups and Platters clean; but blind as you are, cleanſe firſt the Inſide. By theſe Words, he condemn'd the Care theſe Hypocrites took to waſh their Body, while their Soul was ſullied with Filth: For the Inſide of your Hearts, ſaid he to them, is full of Rapine, Iniquity and Impurity: And at the ſame time he taught them an excellent Method for cleanſing themſelves from all their Stains, by ſaying: Give Alms, and all Things ſhall be clean to you.

He gave ſeveral other Reproofs to theſe proud Men, who deſir'd to be eſteem'd and honour'd by every-body, as ſo many Saints. He laid open all their Hypocriſy, and ſeverely cenſur'd all their ill Conduct. For he pronounc'd a Woe againſt them, becauſe they were mighty ſcrupulous as to the leaſt Faults, without mattering the greateſt, like thoſe, who are afraid of ſwallowing a gnat, but will ſwallow a Camel: They gave exactly in Alms the Tenths of their Garden-Herbs, while they neglected the moſt important Points of the Law, as Juſtice, Mercy, Faith, and the Love of God; they lov'd to have the firſt Places in Aſſemblies,

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and to be ſaluted in Public; under the Pretext of their long Prayers, they devour'd and ruin'd Widows, into whoſe Houſes they found Ways to inſinuate themſelves; they ran up and down to induce ſome Infidel to embrace the *Jewiſh* Religion, and made him afterwards deſerve Hell more than themſelves; whether by teaching him to prophane, by a wicked Life, the true Religion, they had brought him to embrace; or by forcing him, thro' their bad Example, to return to *Paganiſm*, which they had made him quit; and taking upon them to direct and inſtruct others, they were themſelves ſo blind and ignorant, as to teach that a Perſon was oblig'd to keep his Word, after he had ſworn by the Gift offered in the Temple, and on the Altar; and that he was not oblig'd to it, though he had ſworn by the Altar itſelf, or by the Temple. In fine, he compar'd them to thoſe Tombs which are whited without, but within are full of dead Mens Bones and Corruption.

The Doctors of the Law were perſuaded, that all theſe Reproaches fell on them, and one of them anſwer'd and ſaid: Maſter, in ſpeaking after this manner you alſo diſhonour us. But he ſpar'd them no more than the others, and pronounc'd likewiſe Woe againſt them, becauſe they laid on others a Yoke which they would not touch with the Tip of their Fingers; and that not entering into Heaven, they would alſo hinder others from entering. He alſo reproach'd them that thoſe magnificent Decorations with which they embelliſh'd the Tombs of the Prophets, to the end they might ſeem to have no Part in the Crime of thoſe who put them to death, were nevertheleſs Marks of their approving the Crime; ſince in perſecuting thoſe who told them the Truth, they imitated the Conduct, and ſufficiently ſhew'd themſelves to be the Children of thoſe who had killed the Prophets.

Accord-

Accordingly he concluded by ſaying to them: Fill up the Meaſure of your Fathers. And he added this terrible Menace: I ſhall ſend to you Prophets, wiſe Men and Doctors; and you will kill ſome, you will crucify others, and ſome you will ſcourge in your Synagogues, and you will perſecute them from Town to Town, that all the innocent blood ſpilt by your Fathers, may fall on you; for I declare to you, that an account of it ſhall be demanded from this Nation, and all this ſhall fall on this Generation. As he ſpoke to them in this manner, the *Scribes* and *Phariſees* preſs'd him and endeavour'd to enſnare him with many Queſtions and Objections which they put to him: but they could get nothing from his Mouth, that afforded them Matter of an Accuſation.

CHAP. XXVIII. *He gives ſeveral Inſtructions to his Diſciples.* (Luke xii.)

MEAN while a vaſt Multitude of People being gather'd about him, in-ſo-much that they trod on one another, he admoniſh'd his Diſciples to beware of the Leaven of the *Phariſees*, that is to ſay, of their Hypocriſy; and not to fear the Perſecutions of Men, but to fear God alone, and to place a firm Confidence in him. Then a Man from the Midſt of the Crowd ſaid to him: Maſter, ſpeak to my Brother to divide with me the Inheritance which is fallen to us. But *Jeſus*, who was come into the World, to call Men to the Poſſeſſion of a Celeſtial Inheritance, and deſign'd to teach us to confine ourſelves to the Functions of our reſpective States, anſwer'd him: Friend, who has appointed me to decide your Cauſe, or to make the Partition between you? Then he added: Take care to guard againſt all Avarice? and the better to inſtill this Truth into the Minds of his Hearers, he propoſed to them this Parable.

A rich

A Rich Man being ſolicitous where to ſtore up an extraordinary Harveſt which he had reap'd, he bethought himſelf of pulling down his Granaries and of building larger; and having heap'd together all his Crop, he ſaid to himſelf, that as he was well provided for many Years, he had nothing more to do but to live at his eaſe and make much of himſelf. But God ſaid to this Man: Fool as thou art, thy Soul is to be taken from thee this very Night, and to whom ſhall all this go, which thou haſt laid up? Such, continu'd *Jeſus*, is the State of that Man, who heaps up Riches for himſelf, and is not rich in God.

For this Reaſon he taught his Diſciples, not to be ſolicitous for the Things of this Life, but to ſeek firſt of all the Kingdom and the Juſtice of God, who will provide them with Neceſſaries; that far from hoarding up Riches, they ſhould ſell what they had, to give it in Alms, and lay up for themſelves a Treaſure in Heaven; that they were indeed but few in Number, but ought not for all that to be diſcourag'd, ſince it had pleas'd the Heavenly Father to give them his Kingdom.

He told them alſo, that they ought continually to hold themſelves in readineſs to appear before their God, who would come at the Hour he was leaſt expected, as Servants who keep awake the whole Night waiting the Return of their Maſter, who is gone to a Marriage-Feaſt: That being appointed the Stewards of his Houſe to diſtribute to his People the Food of his Word, they ought faithfully to acquit themſelves of this Duty, and not imitate the fooliſh Steward, who finding that his Maſter does not return, miſ-ſpends in riotous Living the Monies he has left in his Care, and makes no other Uſe of his Authority over the other Servants, but to treat them Ill; and by this wicked Deportment

Deportment deſerves to be thrown with Hypocrites and Unbelievers into that Place of Torments, where there is nothing but weeping and gnaſhing of Teeth: That ſince the Son of Man will come without giving Notice of the Day and Hour, to demand an Account of their Adminiſtration, they ſhould always watch as a Maſter of a Family would do, if he knew that on a certain Night Men would come to rob his Houſe: That knowing the Will of their Maſter, the Guilt would be the greater, if they fail'd of performing it; and that by how much the more had been entruſted to them, by ſo much the greater would be the Account they were to give. And we find that in another Place (*Luke* xvii. 7.) he gave them this important Inſtruction: That after having done all that was commanded them, far from being proud, they ought to look upon themſelves as unprofitable Servants, and own, they had done no more than they were oblig'd to do.

He let them know, that they were not to expect, upon the faithful Performance of their Miniſtry, the Good-will of every body ſince on the contrary he was come to ſow Diviſion on the Earth. And that Members of the ſame Family ſhould for the future be againſt one another, ſome deſiring to imitate Jeſus Chriſt, and others perſecuting ſuch as deſire to be his. He told them, infine that he was come to kindle a Fire on the Earth, and that he had a Baptiſm, with which he was to be baptiz'd. This Baptiſm, in the Opinion of the Fathers, is no other than that of his Death; and by this Fire, which he came to bring to the World, many underſtand the Charity, which the Holy Ghoſt was to infuſe into Souls, to make them burn in a ſacred manner with the Love of God.

CHAP.

CHAP. XXIX. *He ſhews the Neceſſity of Penance.* (Luke 13.)

AT the ſame time ſome came and related to Jeſus, that *Pilate*, the Governour of *Judea*, had caus'd ſome certain *Galileans* to be kill'd, while they were ſacrificing, and thus had mingled their Blood with that of their Victims. Upon which, Jeſus having ask'd them, if they thought theſe *Galileans* were the greateſt Sinners of all *Galilee*, ſince God had thus abandon'd them to the Cruelty of Men, he told them, they ought not to think ſo, but the Inference they were to draw from this Accident was, that unleſs they did Penance, they would all periſh as well as theſe unhappy Men.

He made them conclude the ſame from the Death of eighteen Men of *Jeruſalem* who had been cruſh'd by the Fall of a Tower; and that he might induce them to make good Uſe of the Time, God had given them to do Penance for their Sins, he compar'd them to a barren Fig-tree, which the Maſter deſign'd to cut up, and yet ſuffer'd to ſtand longer, becauſe his Gardener deſir'd to try one Year more, if he could make it bear, by digging at the Root and dunging it.

CHAP. XXX. *He cures a Woman that is crooked.* (Luke 13.)

JESUS continuing ſtill to teach in the Synagogues on Sabbath-Days, he one time ſaw there a poſſeſs'd Woman, who had been diſorder'd eighteen Years, and ſo bent down that ſhe was not able to look up. He call'd her, and laying his Hands on her, ſaid: Woman, you are free'd from your Infirmity; and that ſame Inſtant ſhe ſtood up ſtraight, and glorified God for her Cure. The Ruler of the Synagogue, vex'd that Jeſus had done this Miracle on a Sabbath-Day, told the People there

there were ſix Work-Days in every Week, and that they ſhould come on thoſe Days to be cur'd, and not on the Sabbath, which was a Day of Reſt. But Jeſus anſwering, ask'd theſe Hypocrites if it was not as lawful for him to deliver from the Bonds of the Devil, on a Sabbath-Day, a Daughter of *Abraham*, whom he had held Captive for the ſpace of eighteen Years, as for them on the ſame Day to untie their Ox and Aſs, and lead them out of the Stable to the Water? In this manner he confounded his Adverſaries, while all the People were overjoy'd to ſee him perform Actions ſo great and ſo conducive to his Glory.

CHAP. XXXI. *The* Jews *are again for ſtoning him.* (John 10.)

SOME Time after came the Feaſt of the Dedication of the Temple, which was kept in Winter, two Months after the Octave of that of Tabernacles, and by conſequence about the Beginning of *December*; during this Feaſt Jeſus was at *Jeruſalem*, and walk'd in a Gallery within the Court of the Temple, call'd *Solomon*'s Gallery, when the *Jews* came about him, and ſaid: How long will you keep us in ſuſpence? If you be the Chriſt, tell us ſo in plain Terms. Jeſus anſwer'd: I have told it you already, and you do not believe me; the Works, I do in the Name of my Father, bear Witneſs for me, but you believe not, becauſe you are not of my Sheep. And to let them ſee, what they loſt by not being of his Sheep, he added, that his Sheep heard his Voice and follow'd him; that he gave them eternal Life, and that they ſhould never periſh, becauſe none could ſnatch them out of the Hands of his Father, nor out of his own ſince, his Father and he were one and the ſame.

Upon this, the *Jews* betook themſelves again to Stones,

Stones, in order to ſtone him; and he ask'd them, for which of ſo many good Actions he had let them ſee, they would treat him, in this Manner? They anſwer'd, that it was not for any good Action, but becauſe, Man as he was, he made himſelf God. He ſhew'd them from their own Scriptures, that Men are ſometimes call'd Gods, and by conſequence, that he was not guilty of Blaſphemy, in giving himſelf this Name, being the only Son of God ſent by his Father, and having prov'd himſelf to be ſo, by ſuch a Number of Miracles.

They perſiſted notwithſtanding in their Obſtinacy and deſign'd to ſeize him: But he eſcap'd again out of their Hands, becauſe his Hour was not as yet come: And having repaſs'd the *Jordan*, he went along the Bank of that River, to make his Abode, at the Place, were *John* had ſometime ago baptiz'd. (*Mat.* 19. *Mark* 10. *Jo.* 10.) Thither he was follow'd by a great Number of People, whom he inſtructed according to his Cuſtom, curing at the ſame time all the Sick, that were preſented to him. Many believ'd in him, and ſaid; *John* wrought not any Miracle, and all he has ſaid of this Man, is found to be true. (*John* x. 41.)

CHAP. XXXII. *He teaches us to enter by the ſtraight Gate, and foretells the Deſtruction of* Jeruſalem. (*Luke* 13.)

HAVING made ſome Stay in this Place, he took the ſame way again to *Jeruſalem*; and in this Journey, gave Inſtructions every-where, as he paſs'd. There was one, who came and ask'd him this Queſtion: *Lord are there few, that ſhall be ſav'd?* From hence Jeſus took Occaſion to ſay to his Hearers: *Strive to enter in at the Straight Gate: For many, I ſay to you, will ſeek to enter, and ſhall not be able.* And, to ſhew that it will be in vain to expect Admittance into Heaven by the Straight Gate, when they have choſen to paſs their

their whole Life in the broad Way, he adds: That, the Gate being once ſhut, it will be to no Purpoſe to cry, *Lord open it to us*; for the Maſter of the Family will then ſay: *I know you not.* And if it be reply'd: *We have eaten and drunk with you, and you have taught in our Streets:* He will anſwer: *I know not whence you are*; *depart from me all you Workers of Iniquity.* That then the *Jews* ſhall weep, to ſee ſo many *Gentiles* from all Parts enter into Heaven, when they, who were Heirs to the Kingdom, ſhall be caſt out, and find themſelves who were once the Firſt, to be the Laſt.

The ſame Day, ſome of the *Phariſees* ſaid to him: Quit this Place, for *Herod* deſigns your Death: Jeſus who knew the Time of his Death, ſince he was not to die, 'till it was his Pleaſure, ſent them back to this Fox (for ſo he call'd *Herod*, to ſhew, that he was above all the Wiles and Stratagems of this Prince) and order'd them to tell him; that he had ſtill ſome Days to drive out Devils, and to cure the Infirm; which done, he ſhou'd compleat his Sacrifice by the Death he was to ſuffer at *Jeruſalem*, which was as it were the Place appointed, for ſpilling the Blood of Prophets.

Whereupon he thus reproaches this unhappy Town: *Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt thoſe that are ſent to thee; how often would I have gather'd thy Children together, as a Hen gathers her Chickens under her Wings, and thou would'ſt not?* Then he threatens her with her Deſolation, and declares ſhe ſhall ſee him no more, 'till her Inhabitants ſhall ſay to him: *Bleſſed is he that comes in the Name of the Lord.*

CHAP. XXXIII. *He cures an Hydropick, and confounds the Pride of the* Phariſees. (Luke 14.)

AFTER this he went on a Sabbath-Day to the Houſe of one of the principal *Phariſees*, to dine with him. Here he ſaw before him an hydropick, and aſk'd the *Phariſees* and Doctors who obſerv'd him, if it was lawful, to cure a Man on the Sabbath-Day? They giving him no anſwer, he took the hydropick by the Hand, cur'd him, ſent him away, and ſaid to them, as he had ſaid before on the like Occaſion: Is there any one among you, who, upon ſeeing his Aſs or Ox fall'n into a Pit, does not immediately help him out, even on a Sabbath-Day? But this Queſtion was no more anſwer'd, than the former: And Jeſus, having obſerv'd, in what Manner the Perſons, invited to Dinner, had taken the higheſt Places; to abate their Pride, ſaid: That a Man invited to a Wedding, ought not to place himſelf above others, leſt he have the Confuſion of being forc'd to go lower, in order to make Room for another of greater Conſideration than himſelf; that if, on the contrary, he take the loweſt Place, the Perſon, who invited him, will bid him go higher, which will be an Honour done him, before all the Company; becauſe, whoſoever exalts himſelf, ſhall be abas'd; and whoſoever abaſes himſelf, ſhall be exalted.

To this Leſſon, which regards the Invited, he adds another for thoſe that make an Invitation; and directs them not to offer the Civility to the Rich, who muſt treat them in their Turn, but to call in the Poor and Infirm, becauſe God himſelf will reward them at the Reſurrection, for what they have done without ſelf-intereſted Views, and purely out of Charity.

CHAP.

CHAP. XXXIV. *He declares, he is come to invite Men to his Kingdom.* (Luke 14.)

ONE, that was at Table, upon hearing theſe laſt Words, ſaid to him: Bleſſed is he, who eats Bread in the Kingdom of God. But Jeſus informs him by a Parable, that he was come to call Men to this great Feaſt of Heaven, and that, notwithſtanding the unſpeakable Happineſs of being at it, all the Invited would not come, becauſe they lov'd more the Goods of the Earth, which muſt have an End, than thoſe of Heaven, which laſt to Eternity. This Parable is of a Man, who having invited ſeveral to a great Supper, ſent to call them, when every Thing was ready. But all of them deſir'd to be excus'd. One, becauſe he was to go and ſee a Country-Houſe he had purchas'd: Another, becauſe having bought ſome Oxen, he was oblig'd to make a Trial of them: A third, becauſe he had married a Wife; the reſt in fine, upon other Pretences. So that, the Servant having related all this to his Maſter, he ſwore, not one of thoſe, whom he had invited, ſhould taſte of his Supper; and made their Places be fill'd by the Poor and Infirm, that were found in the Streets and Lanes of the City. When theſe were aſſembled, ſome Places were ſtill vacant; and the King ſent his Servant into the High-ways and along the Hedges, with Orders to force all he found to come and fill his Houſe. Thus were the *Gentiles* call'd to Heaven, in Place of the *Jews*; and among theſe *Gentiles*, ſome God has made to enter as it were by force, Perſons, who would never have thought of their Salvation, if God had not conſtrain'd them; not by ſanctifying them againſt their Will, but by putting them, having loſt what they lov'd on Earth, under the happy Neceſſity of having Recourſe to him,

and of making Heaven the whole Subject of their Thoughts.

CHAP. XXXV. *He teaches, what we muſt do, to be ſav'd.* (Luke 14.)

JESUS continu'd to viſit the Places, which, in regard of *Judea*, were beyond the *Jordan*, and was every-where follow'd by a Multitude of People. One Day, he turn'd to them, and ſaid: He, that comes to me, and hates not his Father, Mother, Wife, Children, Brothers and Siſters, and even his own Life, cannot be my Diſciple; any more than he, who takes not up his Croſs, nor follows me.

Nay, he builds Salvation upon this general Renunciation of all Things. For after having ſhewn, that a Man with good Reaſon is accounted a Fool, who begins to build, before he has computed, whether he has wherewithal to finiſh his Work, and that a wiſe and prudent Prince will not hazard a Battle, againſt another King who has a more numerous Army; unleſs he be well aſſur'd, that with his preſent Forces he may fight him and defeat him, he adds: So neither can any one of you be my Diſciple, unleſs he renounce all that he poſſeſſes. As if he had ſaid: In vain does a Man undertake to follow me, if he diſengage not his Heart from the Love of earthly Things, and be not diſpos'd to quit, whatever may obſtruct the great and only Affair of Salvation.

CHAP. XXXVI. *He receives Sinners to Repentance.* (Luke 15.)

IN theſe Crowds of People, which generally follow'd Jeſus, there were Publicans and others of ill Life, who lov'd to hear his Doctrine. The *Scribes* and *Phariſees* could not endure to ſee, with what Goodneſs he ſuffer'd theſe ſort of People to approach him; and were much offended, that he

ſo

ſo eaſily receiv'd them, and even dined with them. To let them ſee the Injuſtice of their Complaints; he aſk'd them, if a Man who has a hundred Sheep, leaves not the Ninety-nine, to ſeek One that is gone aſtray; and when he has found it, if he brings it not back with Joy on his Shoulders, inviting all his Friends to rejoice with him? As likewiſe, if a Woman, who of ten Pieces of Silver has loſt one, ſweeps not all her Houſe, in order to recover it, and if ſhe rejoices not with all her Neighbours, for having found it? He declares to them, that as the recover'd Sheep and Piece of Silver cauſe a more ſenſible Pleaſure, than thoſe which were not loſt, ſo in Heaven there is great a Joy for the Converſion of a Sinner.

CHAP. XXXVII. *The Parable of the Prodigal Son.*

OF this Truth he gave a farther Explanation, by another Parable. A Man had two Sons; the younger having perſuaded his Father to give him that Portion of his Goods which might one Day come to his Share, went into a foreign Country, and ſpent it in riotous Living. This done, he was forced, for a Livelihood, to keep Swine: And, in this Condition, reflecting on his Miſery, he reſolved to return to his Father's Houſe, moſt humbly to aſk his Pardon, and to beg no other Favour, than to be treated as one of his domeſtic Servants. So ſoon as his Father ſaw him, touch'd at once with Joy and Compaſſion, he ran to him, fell on his Neck and kiſs'd him, while his Son was ſaying to him: Father, I have ſinned againſt Heaven, and againſt you, and I deſerve no longer to be called your Son. This humble Confeſſion entirely reconciled him to his Father, who having order'd him to be ſtript of his Rags, and to be cloath'd as formerly,

ly, made a magnificent Feaſt, to expreſs his Joy for his Return.

This Conduct diſpleas'd his eldeſt Son, who returning from the Fields, would not enter into the Houſe; becauſe there was done for his Brother, who had been a Debauchee, what had never been done for him, though he had always faithfully perform'd his Duty. His Father, whom he had thus reproach'd, made Anſwer: My Son, you are always with me, and all I have is for you; but it was juſt to feaſt and rejoice, becauſe your Brother was dead, and is reviv'd; was loſt, and is found again. It was eaſy to make the Application of this Parable, and to diſcover, in the Jealouſy of this elder Son, the unjuſt Murmurs of the *Phariſees*, who were vex'd that Jeſus gave a kind Reception to Sinners, though he only came into the World for their Salvation.

CHAP. XXXVIII. *He recommends Alms, and the good Uſe of Riches.* (Luke xvi.)

JESUS CHRIST propoſed another Parable to his Diſciples, and gave them a Leſſon, from which he took the Opportunity of reproving the *Phariſees* for their Avarice, as he had already expoſed their Pride and Envy. He tells his Apoſtles, that a rich Man had a Steward, whom he ſummon'd before him, to make him give an Account of his Stewardſhip, and to turn him out of Office, becauſe he was accuſed of Male-Adminiſtration. This Steward ſeeing himſelf on the point of being reduc'd either to work with his Hands, or to beg Alms, that he might have ſome Reſource, after the Loſs of his Place, bethought himſelf of this Expedient: He called all his Maſter's Debtors, one by one, and diſcharged them from ſome Part of their Debts; permitting one, who ow'd a hundred Barrels of Oil, to take back his Note, and to write one of fifty; another,

another, who ow'd a hundred Meaſures of Wheat, to make one of eighty, and ſo of the reſt. Jeſus Chriſt taught his Diſciples, to imitate, not the Injuſtice, but the Policy of this Steward, and ſo to employ the Goods of this World, as to provide Friends in the Perſon of the Poor, in order to be received by them, after Death, into the Manſions of eternal Reſt, that the Children of Light may be as prudent in the Affairs relating to Salvation, as the Children of the World are in their temporal Concerns.

After this, he taught them to be faithful in little Things, that they might be ſo in greater, and not to make themſelves the Slaves of Money and Riches, which he calls the Riches of Iniquity, and a foreign Good, partly becauſe it is nothing but Iniquity, that makes them be accounted Goods, and capable of rendering the Poſſeſſors truly happy; and partly becauſe it is an Injuſtice, for a Man to pretend they are properly his own; ſince in the Judgment of God, he is only the Diſtributer and not the Maſter of them.

CHAP. XXXIX. *He checks the Avarice of the* Phariſees, *by the Example of the wicked rich Man.* (Luke xvi.)

THE *Phariſees*, being covetous, heard with Contempt theſe Truths, and deſpiſed the Perſon who deliver'd them. But he eaſily ſuppreſs'd their Railleries, by laying open the Impoſture of all their outſide Virtues: For he told them, that notwithſtanding all their Care to appear juſt, the Bottom of their Hearts was known to God; in whoſe Sight, what ſeems great to the Eyes of Men, is abominable.

He likewiſe ſet before them the End and Puniſhment of this Avarice, which made them deaf to his Word, and hard-hearted to the Poor, in the Example

Example he brought of a rich Man, who was cloathed in Purple and fine Lawn, and daily pamper'd himſelf, without ſhewing the leaſt Compaſſion for thoſe, who had not a Morſel of Bread. For there was a poor Man, named *Lazarus*, all cover'd with Ulcers, who lay at his Door, and would have been glad to feed upon the Crumbs, that fell from his Table, without being able to obtain them; while the Dogs, more compaſſionate than this rich Man, came and licked his Sores. They both died, but their Lot was very different; for the poor Man was carried by Angels into the Boſom of *Abraham*, that is, into a Place of Reſt, deſign'd for holy Souls; and the rich Man was buried in Hell. From thence he beheld the Happineſs of this Beggar, whom he had ſlighted, and cried out: Father *Abraham*, take Pity on me, and ſend to me *Lazarus*, that he may dip the Tip of his Finger in Water, to cool my Tongue, for I ſuffer exceſſive Torments in this Flame. The Patriarch told him, that, beſide the infinite Diſtance, which ſeparated them from each other, it was juſt that he, whoſe Portion had been Sufferings during Life, ſhould meet with Joy and Comfort after Death; and that he, who had abounded in Pleaſures and Plenty on Earth, ſhould ſuffer Thirſt and all the Torments of the next World. The rich Man finding no Hopes of Mercy for himſelf, bethought himſelf of his five Brothers, and beſeech'd *Abraham* to inform them by *Lazarus* of his miſerable State, that from his Example they might learn to be wiſe. But he was anſwered, that they had *Moſes* and the Prophets, and, if they believ'd not them, they would give no more Credit to one, who ſhould riſe from the Dead, on purpoſe to remind them of their Duty.

CHAP.

CHAP. XL. *He ſhews the Bond of Marriage to be indiſſolvable, and extols Virginity.* (Mat. xix. Mark x. Luke xvi.)

THESE Truths confuted the *Phariſees*, but did not convert them. They continued their Envy againſt Jeſus, and were always on the Watch to ſurpriſe him. To tempt him therefore, they ſaid: Is it lawful for a Man to quit his Wife for any Cauſe whatever? And he aſking them, what the Law preſcrib'd, they anſwer'd, that *Moſes* permitted one to quit his Wife, giving her at the ſame time a Writing, by which he declar'd, that he divorc'd her. But Jeſus made them go back to the Eſtabliſhment of Marriage, which God himſelf inſtituted, when he ſaid, that Man and Wife ſhould be ſo ſtrictly united, that they ought no longer to conſider themſelves but as one and the ſame Fleſh: Therefore, continu'd Jeſus, let not Man ſeparate what God has join'd. They inſiſted on the Permiſſion given by *Moſes:* But he replied, that he had only given it by reaſon of the hardneſs of their Hearts; that it was not ſo from the Beginning, and that whoſoever quits his Wife, unleſs it be in caſe of Adultery, and marries another, commits Adultery: and that he who marries the Woman, whom another Man has quitted, is likewiſe guilty of Adultery.

His Diſciples, within Doors, propoſed ſome Queſtions on the ſame Subject, and he gave them the ſame Anſwer; from whence they inferred, that it was not advantageous to marry. Upon this he told them, that ſome from their Birth, and others from the Violence of Men, were reduc'd to an incapacity of anſwering the End of Marriage; but that there were ſome again, who abſtain'd from it, entirely to gain Heaven by voluntary Continence; and as every-body is not diſpos'd ſo to do, he concludes

cludes with theſe Words: Whoever can receive this, let him receive it.

CHAP. XLI. *He ſpeaks of his Kingdom and of his Second Coming.* (Luke xvii.)

ANOTHER Time the *Phariſees*, who expected the Coming of the Meſſias, and imagined he would reign in their Country with ſuch Pomp and Glory, as ſhould raiſe him above all the Kings of the Earth, aſk'd him, when the Kingdom of God would come? He anſwered them, that it would not come with remarkable Splendor, nor be confin'd to one particular place; but that it was come already, and was in the Midſt of them: Which is to ſay, that the Kingdom of Heaven is ſpiritual, and eſtabliſh'd in the Heart by Juſtice and Charity.

Hence he took Occaſion to tell his Diſciples, that the Time would come, when they ſhould wiſh to enjoy his Preſence for one only Day, but ſhould ſee him no more: That he would return another Day, as Lightning; but that firſt he was to ſuffer much, and be rejected by the *Jews*. That, as in the Days of *Noah*, Men eat and drank, and married, without thinking of the Deluge, which came on the ſudden and deſtroy'd them; and that, as Fire from Heaven ſurpris'd, in like manner, the Inhabitants of *Sodom*, ſo it ſhould happen at the Coming of the Son of Man: That then Men's only Concern ought to be, how to ſave themſelves, without looking back, remembring *Lot*'s Wife, who having look'd behind her, contrary to the Angel's Prohibition, was changed into a Pillar of Salt.

CHAP.

CHAP. XLII. *He enjoins continual Prayer.* (Luke xviii.)

HE likewiſe taught them, that one ſhould never be weary of Praying; and to make them comprehend the Advantage of continual and perſeverant Prayer, he propoſed the Parable of a Widow, who having for her Judge a wicked Man, unwilling to do her Juſtice, oblig'd him yet to do it by her Importunity. By this Example he aſſured them, that God, who is juſt, will not fail to hear his Elect, who cry to him Day and Night, and to deliver them in ſhort time from the Oppreſſion they ſuffer. But as this Faith, which is neceſſary for continual Prayer, would be rare and uncommon, he added, in a ſort of Aſtoniſhment: When the Son of Man comes; do you think, he will find any Faith on Earth!

CHAP. XLIII. *He teaches us to be humble.* (Luke xviii.)

HE made uſe of another Compariſon, to lower the Pride of ſome vain Men, who being perſuaded they were juſt, and full of this vain Confidence in their falſe Sanctity, had a mighty Contempt of others; and he preſented this Parable to them. Two Men, the one a *Phariſee*, the other a *Publican*, went to make their Prayer in the Temple. The firſt, ſtanding, pray'd thus in ſecret: My God, I give thee Thanks, that I am not like the reſt of Men, who are Thieves, unjuſt Dealers, Adulterers, nor like this *Publican*: I faſt twice a Week, and give the Tithes of all I poſſeſs. The *Publican*, on the contrary, keeping himſelf at a great Diſtance, durſt not ſo much as lift up his Eyes to Heaven; but beat his Breaſt, ſaying: My God, have Mercy upon me a Sinner. I declare to you, added Jeſus, that this Man went home juſtify'd,

fy'd, but not the other: For he that exalts himſelf, ſhall be humbled, and he that humbles himſelf, ſhall be exalted.

CHAP. XLIV. *He bleſſes ſome Children.* (Mat. xix. Mark x. Luke xviii.)

AT this Time ſeveral Children were preſented to him, that he might lay his Hands on them, and pray for them. His Diſciples, to diſcourage thoſe that brought them, treated them with harſh Language; Jeſus diſpleas'd with their Conduct, reprimanded them, and order'd them to give theſe Children Admittance to him, becauſe the Kingdom of God was deſign'd for little ones; and that to enter into it, one muſt become little, that is to ſay, humble; thus recommending that ſpiritual infancy, which conſiſts in a holy Simplicity, and a true Humility. Afterwards he embraced theſe Children, and having bleſſed them, by laying his Hands on them, he left that Place.

CHAP. XLV. *He informs us, how difficult it is for the Rich to be ſaved.* (Mat. xix. Mark x. Luke xviii.)

BEING now on his Journey, a young Perſon of Quality, who was very rich, came to him, and kneeling, ſaid: Good Maſter, what Good muſt I do, to gain eternal Life? Jeſus anſwered him: Why call you me Good? There is only God that is good; that is to ſay, who is good of himſelf, being the perfect and eſſential Goodneſs, and the Fountain of all Goodneſs: For all the Good we find among Creatures, is only a ſmall Stream and Emanation of the infinite Goodneſs of God. This young Man admir'd only in Jeſus Chriſt, a human and limited Goodneſs; and it ſeem'd, that the Son of God, in refuſing the Title of Good Maſter, and in ſaying that only God is Good, would have taught him

him to acknowledge in him a divine and ſovereign Goodneſs.

Then he told him in anſwer to his Queſtion, that in order to attain eternal Life, he ought to keep the Commandments; and the young Man aſking, what theſe Commandments were, which he ought to keep, he reply'd: You know the Precepts of the Law: Thou ſhalt not kill; thou ſhalt not commit Adultery; thou ſhalt not ſteal; thou ſhalt not bear falſe Witneſs; thou ſhalt not defraud others; honour thy Father and thy Mother, and love thy Neighbour as thyſelf. The young Man anſwered: All theſe Things I have obſerv'd from my Youth. What have I to do more? Then Jeſus caſt his Eyes upon him, and lov'd him. But this Love, which he had for this young Man, did not hinder him from teaching him a Truth, to which he did not yield: For he ſaid to him: There remains one Thing ſtill for you to do: If you would be perfect, go, ſell all you have, and give it to the Poor; and you ſhall have a Treaſure in Heaven; and this done, come and follow me. But this Lord, who had a plentiful Eſtate, being unwilling to follow the Advice given him and to quit all, went away full of Sorrow.

Upon this Jeſus Chriſt looking round him, ſaid to his Diſciples: I tell you in Truth, it is very hard for a rich Man, to enter into the Kingdom of Heaven; and as they were mightily ſurpris'd at theſe Words, he repeated the ſame Truth again in theſe Terms: O my Children, how hard is it for thoſe who truſt in their Riches, to enter into the Kingdom of God! 'Tis eaſier, for a Camel to paſs through the Eye of a Needle. This Diſcourſe ſerv'd only to increaſe the Aſtoniſhment of the Apoſtles, who ſaid one to another, who then can be ſaved? But he calm'd their Fears, by letting them know, that what is impoſſible to Men, is poſſible to God.

CHAP. XLVI. *The Rewards he promiſes to thoſe who leave all for his Sake.*

THEN *Peter* ſaid to him: As for us, you ſee that we have left all, and have followed you, what Reward therefore ſhall we receive? Jeſus anſwered him; that at the Day of Reſurrection, when the Son of Man will ſit on the Throne of his Glory, they ſhould ſit with him on Thrones, to Judge all the People of *Iſrael:* And he declar'd, that not they only, but whoever quitted for him and for the Goſpel, his Houſe, Parents and Lands, ſhould receive even in this World, a hundred times as much as his Houſes, Parents and Lands, *with Perſecutions*; and in the World to come, everlaſting Life. Which is to ſay, that God, who will reward his Elect in the other World, will not refuſe them in this, the Comforts neceſſary to ſupport them in their Afflictions, and that he will raiſe them Friends, who, out of Chriſtian Charity, ſhall be as ſo many Relations, and provide them with the Things they left or loſt for his Sake. (*Mark* x. 30.)

CHAP. XLVII. *The Parable of the Labourers in the Vineyard.* (Mat. xix. and xx.)

THE Apoſtles were perhaps ſurpriſ'd at the Promiſe, Jeſus Chriſt had made them, of ſitting on Thrones to judge their whole Nation, they being of ſo little Conſideration among the *Jews.* And probably the Son of God deſign'd to remove their Aſtoniſhment, by repeating to them, what he had ſaid before on another Occaſion: That many, who had been the firſt, ſhould be the laſt; and many, who had been the laſt ſhould be the firſt.

To make them comprehend this Truth, he propoſed to them a Parable, and ſaid, that the Kingdom of Heaven was repreſented in a Man, who in the Morning having ſent Labourers (with whom he

he had agreed as to their Wages) to work in his Vine-yard, ſent others thither at Nine o'Clock, at Noon, at Three, and an Hour before Sun-ſet, with a Promiſe to give them reaſonable Wages. The Evening being come, he made all theſe Workmen be called; and beginning with thoſe that came laſt, he order'd the ſame Money to be given them, as he promiſed thoſe he had hired in the Morning; ſo that theſe expecting to receive more than the reſt, murmur'd that no more was given them, than the Pay agreed upon. But the Maſter lets them ſee, that he does them no Wrong, ſince he gives them what is due to them; and is at liberty to give to others what he pleaſes. It is thus, concludes the Son of God, that the laſt ſhall be the firſt, and the firſt ſhall be the laſt; becauſe many are called, but few choſen.

He explain'd no farther this Parable, which the Fathers underſtand as ſpoken of the Church, ſhe being the Kingdom of God, and the Vineyard, to which he calls Men, that there by a holy Life they may deſerve the Reward he has promis'd them; and this Reward is no other than himſelf. Some enter'd into this Vineyard at the Beginning of the World; others in the Courſe of Time, and ſome again will enter at the End of Ages. Some begin to live piouſly from their Infancy, others in their Youth, ſome in a more advanc'd Age; and there are others, who are not converted till ſome little time before their Death. Yet ſo great is the Goodneſs of God, that all of them ſhall enter into Heaven, and be rewarded with the Poſſeſſion of God himſelf, for the good Works they ſhall have done, from the Time they dedicated themſelves to his Service. But we ought ſeriouſly to conſider theſe Words, Many are called and few choſen, that we may not content ourſelves with being in the Church, into which God has made us enter; but endeavour,

as St. *Peter* teaches, to make our calling ſure by good Works, and to merit the Kingdom promis'd to the Elect. (2 *Pet.* i. 10.)

Chap. XLVIII. *Jeſus raiſes Lazarus to Life.* (John xi.)

WHILE Jeſus thus inſtructed his Diſciples beyond *Jordan*, *Martha* and *Mary*, the two Siſters mention'd above, inform'd him of the Sickneſs of their Brother *Lazarus*, and ſent one to ſay to him but theſe few Words: Lord, He whom you love, is ill. In effect, he loved theſe three Perſons, and upon receiving the News, ſaid: This Illneſs will not prove mortal, but is only for the Glory of God, and that the Son of God may be glorify'd by it. He ſtaid two Days more at the ſame Place, at the End of which he ſaid to his Diſciples; Let us return to *Judea*: For *Bethany*, where *Lazarus* and his Siſters liv'd, was in *Judea*, about two Miles from *Jeruſalem*; and to go thither it was neceſſary to repaſs the *Jordan*.

The Apoſtles ſaid to him: Maſter, it is but a Moment, ſince the *Jews* would have ſtoned you, and do you ſpeak of returning to them? By his Anſwer, he remark'd to them, that he ought to acquit himſelf of his Miniſtry, while Time remain'd; and he added: Our Friend *Lazarus* ſleeps, but I am going to awake him. His Diſciples taking theſe Words literally, ſaid: Lord, if he ſleeps, he will recover. He then told them plainly that *Lazarus* was dead, and that he rejoic'd for their Sakes, that he was not preſent at his Death, to the End that the Action he was going to perform, might ſerve to fortify and augment their Faith. *Thomas*, one of the twelve Apoſtles, ſeeing his Maſter reſolved to go back into *Judea*, ſaid to the reſt: Let us go too, that we may die with him.

They

They arriv'd not at *Bethany*, till four Days after *Lazarus* had been buried; and a Number of *Jews* were there at the ſame time to comfort the two Siſters on the Death of their Brother. *Martha* being informed that Jeſus was coming, went out of the Town to meet him, and ſaid to him: Lord, if you had been here, my Brother had not died: But I know that God will grant you whatever you ſhall aſk of him. Jeſus anſwer'd, your Brother ſhall riſe again. I know, very well, replied ſhe, that he will riſe at the laſt Day. He anſwer'd again: I am the Reſurrection and the Life; he that believes in me, although he be dead, ſhall live; and whoever lives and believes in me, ſhall not die for ever: Do you believe this? She anſwer'd: Yes, Lord, I believe, that you are the Chriſt, the Son of the living God, who are come into this World.

This ſaid, ſhe went away, and calling her Siſter, told her in ſecret, that the Maſter was come, and called for her. Immediately *Mary* aroſe and went out of the Town to meet Jeſus, at the ſame Place where *Martha* had met him. The *Jews* who were with her, when ſhe aroſe in order to go and meet the Son of God; ſeeing her depart in ſo much haſte, followed her, imagining that ſhe went to weep at her Brother's Tomb.

Being come to Jeſus, ſhe caſt herſelf at his Feet, and, weeping, ſaid: Lord, had you been here my Brother had not died. Her Tears accompanied with thoſe ſhed by the *Jews*, who came with her, touch'd the Son of God, he groaned in Spirit, and was troubled; that is to ſay, he rais'd in his Heart a voluntary motion of Tenderneſs and Compaſſion, which appear'd outwardly by the ſame Signs, which ſhew the Paſſions and involuntary Troubles of Men. He aſk'd where they had put the Corps; they anſwer'd: Come and ſee. He went thither weeping; and his Tears caus'd ſome of the *Jews* to ſay: See

how he loved him; while others said: Could not he, who has opened the Eyes of one who was born blind, have hinder'd this Man from dying?

Jesus continuing to shew the Sentiments, with which he was pleased to be mov'd, came to the Tomb, which was a Vault shut up with a Stone, that was laid upon it. He commanded the Stone to be taken off; whereupon *Martha* represented to him, that the Corps would have a bad Smell, because it had been already four Days in the Tomb. But he answered her: Have I not told you already, that, if you believe, you shall see the Glory of God? The Stone therefore was remov'd; and Jesus lifting up his Eyes to Heaven, spoke these Words: Father, I thank thee, that thou hast heard me: For my own Part, I know that thou always hear'st me; but this I say, for these People, who stand about me, that they may believe it is thou, who hast sent me. Having spoken these Words, he cried with a loud Voice: *Lazarus*, come forth. The Dead immediately came forth, having his Feet and Hands bound with winding Bands, and his Face wrapt in a Linen. Jesus caused him to be loos'd; and many of the *Jews*, who came to see the two Sisters, and were Witnesses of this Miracle, believed in him.

Chap. XLIX. *The* Jews *hold a Council against Jesus.* (John xi.)

BUT there were others, who went and gave an Account of it to the *Pharisees*, his mortal Enemies. They immediately held a Council, together with the Priests, and said: What are we doing? This Man does many prodigious Things; and if we let him go on, all will believe in him, and the *Romans* will come and ruin our City and Nation. *Caiphas*, who was High-Priest for that Year, said to them: You know nothing, neither do you consider,

conſider, that it is expedient for you, that one Man die for all the People, and the whole Nation be not deſtroyed. So did this wicked Man expreſs the cruel Tranſports of his Malice againſt Jeſus: But God explain'd by him, without his knowing it, the Deſigns of his Wiſdom, for the Salvation of Mankind, and honour'd his Prieſthood, in the Perſon of this Prieſt, foretelling by his Mouth the Death our Saviour was to ſuffer, not only for the ſaving of the *Jews*, but likewiſe for aſſembling in his Church the Children of God, who were diſperſed among other Nations.

Mean-while the *Phariſees* and Prieſts bent all their Thoughts from this Day forward, on contriving the Death of Jeſus; and gave Orders, that if any knew, where he was, they ſhould inform them, that they might cauſe him to be taken up. But as his Time was not as yet come, though it was very near, he declined again their Fury for ſome ſhort time, by appearing no longer in public; and he even retir'd to a Town call'd *Ephrem*, near the Deſart, where he remain'd with his Diſciples.

CHAP. L. *He is rejected by the* Samaritans. (*Luke* ix.)

THE Solemnity of the Paſſover was near, and during this Feaſt Jeſus Chriſt was to conſummate the Sacrifice of his Life, the great Work of our Redemption. He therefore diſpos'd himſelf for Death, and began his Journey to *Jeruſalem* with an Air of Courage, which mark'd the firm Reſolution he had taken, to give his Life for Men. He choſe to go through *Samaria*, and came to a Town of this Province, where they would not receive him, becauſe they underſtood he was going to *Jeruſalem*. It had been a Matter of Diſpute between the *Samaritans* and *Jews*, in what Place God ought to be ador'd; the former pretending that this Place was

was Mount *Gariſim*; and the latter, that it was the Temple of *Jeruſalem*. It may be, therefore, the Inhabitants of this Place, thro' which Jeſus was to paſs, rejected him, becauſe he went to ſolemnize this Feaſt and by Conſequence, to adore God, ſomewhere elſe, than with them.

The two Sons of *Zebedee*, *James* and *John*, touch'd at the Injury done to their Maſter, ſaid to him; Lord, will you, that we command Fire from Heaven to fall on theſe People, and devour them? But the Son of God, who would teach us, that the Spirit of his true Diſciples is a Spirit of Charity, not of Revenge, turning to theſe two Brothers, thus reprov'd them: You know not by what Spirit you are to act; the Son of Man came not to deſtroy Men, but to ſave them. So they went to lodge in another Borough.

Chap. LI. *He foretells his Death for the third time.*

THIS Intrepidity of the Son of God, which appear'd in his very Countenance, was not in the Hearts of the Apoſtles who attended him: On the contrary, they were ſeiz'd with Aſtoniſhment and Fear; and walk'd not after him, without the utmoſt Conſternation. Taking them aſide, he ſaid to them: At laſt, we are going to *Jeruſalem* where every thing, the Prophets have ſpoken of the Son of Man, ſhall be fulfill'd. For he will be given up to the Princes of the Prieſts, and to the Doctors of the Law, who will condemn him to die, and deliver him into the Hands of the *Gentiles*, to be treated with Mockery and Cruelty, to be whipt and crucify'd, and he will riſe from the Dead on the third Day. But they no more comprehended this third prediction of his Death, than they had done the former: And the Goſpel aſſures us, that

that this Diſcourſe was to them a Myſtery and altogether unintelligible.

CHAP. LII. *He reproves the Ambition of his Apoſtles.* (Mat. 20. Mark 10.)

AT the ſame time *Saleme*, the Wife of *Zebedee*, and Mother of *John* and *James*, approach'd him with her two Sons, and ador'd him, as having a Petition to preſent. He aſk'd her, what was her Deſire? And ſhe anſwer'd: Give Orders, that theſe my two Sons may ſit in your Kingdom, the one on your Right Hand, the other on your Left. He made no Anſwer to this Woman, but directing his diſcourſe to her Sons, who prompted her to ſpeak, ſaid: You know not what it is you aſk: Can you drink the Chalice, which I muſt drink, and be baptiz'd with the Baptiſm, with which I muſt be baptiz'd? By this Chalice and this Baptiſm he meant his Death; ſo that he aſk'd theſe two Diſciples, if they could follow and imitate him in his Sufferings? They anſwer'd him, that they could; and he aſſur'd them, that they ſhould have their Share in his Chalice; but that for the firſt Places of his Kingdom, they were reſerv'd for thoſe, for whom his Father had prepar'd them. As if he had ſaid, according to the Expoſition of ſeveral of the Fathers: Do not imagine, that I give my Kingdom, out of human Reſpects and Motives: It is only for thoſe, for whom my Father has deſign'd it, and he has deſign'd it for thoſe alone, who ſhall merit it by their Life and Sufferings; prepare therefore to fight and conquer, and you ſhall receive the Prize, which is promis'd and deſign'd for Conquerors.

The Ambition of theſe two Apoſtles diſpleas'd the other Ten, who were mov'd with Indignation againſt them. Jeſus, who knew the Bottom of their Hearts, and deſign'd to cure this Pride,

which

which made two of them ambitious, and the others jealous, call'd them to him, and gave them to underſtand, that they were not to reſemble the Princes and great ones of the World, who imperiouſly lord it over their Subjects; that, on the contrary, he who would be great among them, ought to be the Servant of all, after the Example of the Son of Man, who was not come to be ſerv'd, but to ſerve, and to ranſom Souls by his Death.

CHAP. LIII. *He lodges with* Zachæus. (Luke 19.)

THEY continu'd their Journey, and arriv'd at *Jericho*. In this Town there was one *Zachæus*, the chief of the Publicans, and very rich, who extremely deſir'd to ſee Jeſus: But being of low Stature, and therefore hinder'd by the Crowd, he ran before and climb'd into a Sycamore, in a Place where he knew he muſt paſs. In effect Jeſus paſs'd that Way, and lifting up his Eyes, ſaw him, and ſaid: *Zachæus*, make haſte down, for it is with you I ſhall ſtay this Day. *Zachæus* came down immediately, and receiv'd him with Joy; while others murmur'd, and ſaid: He is gone to converſe with a Man of ill Life. But Jeſus made it appear by the miraculous Change he wrought in the Heart of this Publican, that he enter'd, in Quality of a Phyſician, into the Houſe of a ſick Man, on purpoſe to cure him. For *Zachæus* preſenting himſelf before him, ſaid: Lord, I am going to give half of my Riches to the Poor; and if I have injur'd any Man in any Reſpect, I will return him four times as much. Jeſus anſwer'd: This Day Salvation is come to this Houſe; and he declar'd, that *Zachæus*, who, till then, had been regarded by the *Jews*, as a Stranger and a Pagan, was become, thro' Faith a Child of *Abraham*, as well as they.

CHAP.

CHAP. LIV. *It is thought that he is going to manifeſt the Kingdom of God.* (Luke xix.)

ALL, that were preſent, heard Jeſus with Attention, and as he was near *Jeruſalem*, they believ'd that the glorious Reign of the Meſſias, according to the Idea they had fram'd of it, was quickly to be commenc'd; imagining, perhaps, that in this very Journey, and in the approaching Solemnity of the Paſſover, the Son of God was reſolv'd at laſt, to place himſelf on the Throne, and eſtabliſh this Kingdom, which he had ſo frequently mention'd. Knowing their Thoughts, he reprov'd them by the following Parable.

A noble and powerful Man, going afar off to take Poſſeſſion of a Kingdom, called his Servants, and gave to each of them a like Sum of Money, which they were to improve, while he was abſent. The People of his Country, who hated him, ſent after him, and declar'd they would not have him for their King. He return'd, and made his Servants give an Account of the Money he had left with them. One of them had gain'd ten times as much, and another five times; and he rewarded them in Proportion to their Gain, appointing the latter Governor of five Cities, and the former of ten. A third had lock'd up his Money, inſtead of making any Profit of it, being afraid, as he pretended, of his Maſter's too great Severity, and therefore not daring to hazard what he had receiv'd in Truſt: But the Maſter condemn'd this his Conduct, took his Money from him, and gave it to them, whom he had already ſo generouſly rewarded. And as for thoſe, who had refus'd him for their King, he cauſed them to be all put to Death in his Preſence.

We have not in the Goſpel an Explanation of this Parable. But ſince we know on what Occaſion Jeſus Chriſt was pleaſed to propoſe it, it ſeems very natural to take him for their King, of whom he ſpeaks, he is gone to Heaven, and from thence will come in Glory

Glory to judge the Living and the Dead. He diſtributes his Graces here below, and expects we ſhould turn them to our Profit, by a right uſe of them. He returns, and finds three different Sorts of People; ſome have made good Uſe of the Graces they receiv'd, and he gives them ſtill greater; others have not made the leaſt Profit of them, and he takes them away; others, in fine, have rebelled againſt him, and refus'd to obey his Orders: Such are the Impious and Unbelievers; but here chiefly the *Jews*, who, tho' his People, were yet the firſt that oppoſed the Eſtabliſhment of his Church; and he has deſtroy'd them.

CHAP. LV. *He cures two blind Men.* (Mat. xx, Mark x, Luke xviii.)

WHEN he had left *Jericho*, attended by a great Multitude of People, a blind Man, the Son of *Timeus*, who was ſitting by the Way-ſide to beg Alms, having inquir'd the Meaning of the Noiſe he heard, and being inform'd that Jeſus was paſſing that Way, began to cry, with another blind Man, plac'd on the ſame Road, Jeſus, Son of *David*, have Mercy on me. The People, that accompanied Jeſus, and they particularly who went before, ſpoke harſhly to him, in order to make him be ſilent. But he ſtill cried the louder, as well as his Companion: Son of *David*, have Mercy on me. Jeſus ſtopt, and commanded him to be called; which ſome did, ſaying to him: Have Courage, riſe, he calls for you. Immediately he threw off his Cloak, aroſe, and went, with his Companion, to Jeſus, who called both of them. What would you have me do for you? Lord, ſaid they to him, that thou would open our Eyes. Jeſus then, mov'd to Compaſſion, touch'd their Eyes, and that ſame Inſtant they recover'd their Sight, and followed him, giving Glory to God, with all the People, that had been Witneſs of this Miracle.

CHAP.

CHAP. LVI. *Jesus ſups at* Bethany. (*Mat.* xxvi, *Mark* xiv, *John* xii.)

JESUS advanced continually on his Way to *Jeruſalem*; and, ſix Days before the Feaſt of the Paſſover, arrived at *Bethany*, where he had lately raiſed to Life *Lazarus*, the Brother of *Martha* and *Mary*. A Supper was prepared there for him in the Houſe of *Simon* the Leper. *Martha* waited at it, and *Lazarus* was one of them that ſupped with him. While he was at Table, *Mary* approach'd with a Veſſel of Alabaſter, containing a Pound of the odoriferous Oil of the coſtly Spikenard, which ſhe poured on his Feet, wiping them with her Hair; and, having broken the Veſſel, ſhe pour'd on his Head the reſt of the Perfume, which fill'd the whole Houſe with its Odour.

The Apoſtles, but chiefly *Judas Iſcariot*, murmur'd at this Profuſion; and the laſt ſaid, that this Perfume might have been ſold for three hundred Pence, which, in our Coin, make about 9*l.* 7*s.* 6*d.*) and the Money been given to the Poor. Not that he, as the Goſpel remarks, had any Concern for the Poor, but becauſe he was a Thief; and as he kept the Monies which ſerved for to buy Neceſſaries for Jeſus Chriſt, and to relieve the Poor, he would gladly have had the fingering of the Price of this Perfume, to gratify his Avarice. But Jeſus took upon him the Defence of *Mary*, and declar'd to thoſe who condemn'd her, that what ſhe had done, was a good Work; that ſhe had prevented the Day of his Burial, in embalming his Body beforehand; that, as for the Poor, towards whoſe Relief, they ſaid, the Price of this Perfume might have been employ'd, they would always be with them, and might aſſiſt them; but that they would not always have the Opportunity to pay their Reſpects to him, and give him Marks of their Eſteem and Affection;

and, in fine, that this Action of *Mary* ſhould be mention'd wherever the Goſpel was preach'd.

Mean-while, it being known at *Jeruſalem*, that Jeſus was arriv'd at *Bethany*, many of the *Jews* came to ſee him, and *Lazarus* in particular, whom he had raiſed from the Dead. As for the Chief Prieſts, they reſolved to kill *Lazarus*, becauſe his Reſurrection drew a Number of *Jews* to the Son of God; not conſidering, that he, who had rais'd him to Life, after he had been four Days in the Tomb, had equally the Power to reſtore his Life, when they had taken it away by a violent Death.

BOOK IV.

Containing the ACTIONS *of* JESUS CHRIST, *from his triumphant Entry into* Jeruſalem *to his Aſcenſion.*

CHAP. I. *He enters in Triumph into* Jeruſalem. (Mat. xxi, Mark xi, Luke xix, John xii.)

JESUS the next Day left *Bethany*, and being come near the Village of *Bethphage*, ſituated at the foot of Mount *Olivet*, little more than half a mile diſtant from *Jeruſalem*, he ſaid to two of his Diſciples: Go to this Village before you: There you will find an Aſs, and her Colt near her, on which no one has yet ſat; looſe it, and bring it to me; and if they, to whom it belongs, aſk, what it is you mean to do, you ſhall anſwer them, that the Lord wants it, and they will let it come. The Diſciples punctually obey'd theſe Orders, and all having happen'd as he foretold, they brought to him the Aſs and the Colt.

In

In the mean time, the People, who were come to *Jeruſalem*, for the Feaſt, having heard of the Reſurrection of *Lazarus*, from ſuch as were Witneſſes of the Miracle, and withal that Jeſus was coming to this great City, took Palm-branches, and went in Crowds to meet him, crying: *Hoſanna*, that is, Salvation and Glory: Bleſſed be the King of *Iſrael*, who comes in the Name of the Lord. The Diſciples having cover'd the Aſs Colt with their Garments, Jeſus rode upon it, and thus proceeded in Triumph, to fulfill that Prophecy of *Zachary*: Fear not, Daughter of *Sion*, behold thy King comes to thee, full of Meekneſs, ſitting on the Colt of an Aſs. (*Zach.* ix. 9.) A great Multitude of People ſpread alſo their Garments along the Road, and others cutting the Boughs of Trees, ſcatter'd them were he paſſed.

When they came near the Deſcent of Mount *Olivet*, his Diſciples, in a Tranſport of Joy, upon ſeeing the Honours paid to their Maſter, began aloud to praiſe God for all the Marvels they had ſeen, ſaying, Bleſſed be the King, who comes in the Name of the Lord, Peace and Glory in Heaven; and all the People, as well they that marched before Jeſus, as they that followed him, join'd their Acclamations with thoſe of the Diſciples; and on every ſide reſounded: *Hoſanna*, Glory to the Son of *David*; bleſſed be he, who comes in the Name of the Lord: Bleſſed be the Reign of our Father *David*, which we ſee is come, *Hoſanna*, Salvation and Glory in the higheſt Heavens.

CHAP. II. *He weeps for the Deſtruction of* Jeruſalem. (*Matt.* xxi. *Luke* xix.)

THE *Phariſees* could not, without Vexation, ſee the extraordinary Honours paid to a Man, whom they were reſolv'd to ſend out of the World: And ſaid to one another; You ſee, we gain nothing;

behold, all the World runs after him. Nay, ſome of them, who had mix'd themſelves with the People were not able to conceal their Indignation; and ſaid to Jeſus, Maſter, ſilence your Diſciples; but he ſilenc'd them, by declaring, that in caſe his Diſciples held their Peace, the very Stones would cry aloud.

They arriv'd, in fine, near *Jeruſalem*, and Jeſus caſting his Eyes on this miſerable City, of which he foreſaw the Crimes and Diſaſters, let Tears fall, as a Mark of the Compaſſion he had for her. Upon ſeeing it, he cried out: Oh, that thou hadſt known, at leaſt in this Day, which is allow'd thee, what might procure thee Peace: But 'tis all hidden from thy Eyes; and a Time will come, when thy Enemies ſhall intrench, ſhall inveſt and ſtraiten thee on all Sides, ſhall demoliſh thee, exterminate thy Children, and not leave one Stone upon another, becauſe thou haſt not known the Time of God's Viſitation. In this manner he ſhew'd, he was more ſenſibly affected with the Ruin of *Jeruſalem*, than with the ſolemn Acclamations of thoſe that received him. When he enter'd, preceded and follow'd by that vaſt Multitude of People, all the City was ſurpris'd at it; and every-body aſk'd: Who is this? But the Crowds, that attended him, made anſwer: It is Jeſus the Prophet from *Nazareth* in *Galilee*.

CHAP. III. *He again foretells his Death.* (John xii.)

BESIDES the *Jews*, who were then aſſembled at *Jeruſalem*, in order to celebrate the Feaſt of the Paſſover, there were alſo *Gentiles*, who came to adore God on the ſame Solemnity. Some of theſe being very deſirous to ſee Jeſus, addreſs'd themſelves for this End to *Philip*, one of the twelve Apoſtles. *Philip* told it to *Andrew*, and both of them

them acquainted their Maſter. Jeſus, who was preparing to merit by his Death the Salvation of *Gentiles* as well as of *Jews*, anſwered theſe two Apoſtles, that the Hour was come for his being glorified; and that, as the Grain of Wheat yields no Fruit, till it is dead in the Earth, on which it was caſt, ſo his Death ſhould be the Seed of a great Harveſt; that the Faithful, who were to be the Fruit of it, ſhould learn, after his Example, to hate their Life in this World, in order to preſerve it to Eternity; and that the Service they did him, following him wherever he went, ſhould be rewarded by a Participation of his Glory.

He vouchſafed for their Comfort even to feel the Horrors of Death, and voluntarily rais'd in his Soul an Agitation, which he ſhew'd outwardly by theſe Words: My Soul is troubled: And what ſhall I ſay? Father, ſave me from this Hour. And then, as if it were to encourage himſelf from the Proſpect of that Glory, which God would receive from his Death, he added: But for this Cauſe, I am come to this Hour. Father, glorify thy Name.

At the ſame time, a Voice was heard from Heaven, which ſaid: I have already glorified; and I will glorify it again. Of the People, that were there, ſome ſaid it was a Thunder-Clap; others, that it was an Angel, who ſpoke to him. But he anſwer'd them: This Voice was not for me, but for you. And to expreſs what were to be the Effects of his Death on the Croſs, he ſaid: 'Tis now, that the World will be judg'd, and that the Prince of the World, that is, the Devil, will be caſt out; and when I am raiſed from the Earth, I will draw all to myſelf. Upon this the *Jews* aſk'd, how he could reconcile the Death of the Son of Man to what the Scripture ſaid, that the Chriſt was to abide for ever? And they added; Who is this Son of Man? He replied: That they had as yet the

Light with them for a little Time; and he admoniſh'd them, that as there would not be Time to walk or work, when they had loſt it, they ought to believe in this Light, that is, in himſelf, while they had it.

He hid himſelf from them, after he had ſpoken theſe Words, which made as little Impreſſion on their Heart, as the many Miracles he had wrought in their Sight. They were ſtruck with that Blindneſs of Mind, which, according to the Prediction of *Iſaiah*, hinder'd them from ſeeing what they ſaw; and their Heart was in a harden'd State, which could not bear the Remedies, which were offer'd for its Cure. Not but that ſeveral of the principal *Jews* believed in Jeſus Chriſt; but they durſt not ſhew it, by reaſon of the *Phariſees*, who caſt all his Diſciples out of the Synagogue; and the Source of their Cowardice was this, that they lov'd the Glory of Men, more than the Glory of God. Hence it profited nothing theſe Sort of Perſons, that Jeſus cry'd aloud; that to believe in him, was to believe in him who had ſent him; that he was the Light come into the World, to draw out of Darkneſs all who believed in him; that although he came to ſave, and not to judge, they who contemn'd his Word, would infallibly be judg'd at the laſt Day, by this ſame Word; becauſe he had ſaid nothing from himſelf, and had only taught what his Father had commiſſion'd him to teach.

Chap. IV. *He curſes the Fig-Tree.* (Mat. xxi. Mark xi.)

THIS, probably, happen'd in the Temple; for, we read in St. *Mark*, that he went thither, and in the Evening retir'd to *Bethany* with his twelve Apoſtles. The next Morning he return'd to *Jeruſalem*, and, finding himſelf very hungry, he came to a Fig-tree, which he ſaw at a Diſtance on the

the Road-ſide, to ſee if any Fruit could be found on it. But as it was not a Seaſon for Figs, he found nothing there to eat. For which Reaſon he curſed the Tree, ſaying: Let no Fruit ever grow upon thee; and immediately the Tree wither'd. Not that this Fig-Tree, ſay the Fathers, was to blame, for not bearing Fruit, out of its proper Time; but Jeſus Chriſt would make Men comprehend, but what he did to this Tree, that he expects good Work; that they are never allowed to be fruitleſs; and that the Puniſhment due to their Barrenneſs, is to be abandon'd to this ſame Barrenneſs; ſo that not having done the Good they could have done, they no longer do the Good they ought to do.

CHAP. V. *He drives the Traders out of the Temple.* (Mat. xxi, Mark xi. Luke xix.)

BEING come to *Jeruſalem*, he went to the Temple, where he could not ſuffer the Traffic, which diſhonour'd the Holineſs of this Place: For which Reaſon he drove out of it, the Sellers and Buyers, overturn'd the Tables of the Bankers, and the Chairs of thoſe that ſold Pigeons, neither would he permit any Veſſel to be carried through the Temple, *Mark* xi. 16. And to let them underſtand, why he treated them in this Manner, he ſaid: Is it not written; My Houſe ſhall, in all Nations, be called the Houſe of Prayer? And you, notwithſtanding, make it a Den of Thieves. At the ſame time ſome blind and lame People preſented themſelves to him, and he cur'd them.

The People were in Tranſports of Admiration, upon ſeeing all theſe Things; but the Prieſts, Scribes, and Chief of the *Jews*, obſtinately perſiſted in their Reſolution of deſtroying him, and ſought an Opportunity of doing it in ſuch Manner, as to have nothing to fear from the People. The Wonders he had wrought, and the Acclamations of Children,

Children, who cried in the Temple: *Hoſanna*, Salvation and Glory to the Son of *David*, fill'd them with Rage, and they could not forbear the expreſſing of their Indignation, by aſking him, if he obſerv'd what theſe Children ſaid. But he put them to Confuſion, in letting them ſee, that what ſo grievouſly diſpleas'd them, was the fulfilling of the Scripture. For have you never read, ſaid he to them, thoſe Words of the Pſalm? Out of the Mouths of Infants and of ſucking Babes thou haſt drawn the moſt accompliſh'd Praiſe, *Pſa.* viii. 3.

In the Evening, he went out of *Jeruſalem*, and return'd the next Morning: His Apoſtles beheld, with Aſtoniſhment, the Tree which he had curs'd, dry'd and dead to the very Root; and *Peter* ſhew'd it to him, ſaying: Maſter, ſee how the Fig-Tree, which you curs'd, is quite dry'd up. From hence he took an Occaſion to ſet before them the Power of Faith and Prayer, telling them, that if they had a ſtrong Faith in God, they might not only make a Fig-Tree wither; but even remove Mountains, and that whatever they aſk'd in Prayer, ſhould be granted them; provided they took care, before they went to Prayer, to pardon thoſe that had offended them; for, upon no other Condition would God pardon them their Offences.

CHAP. VI. *Jeſus Chriſt diſcourſes with the Prieſts and Doctors.* (Mat. 21, Mark 11. Luke 20.)

HE went to the Temple, and while he was inſtructing the People, and preaching the Goſpel, the Prieſts, Doctors, and Magiſtrates coming in, they demanded, who had given him Authority to do what he did. He anſwer'd: I have likewiſe a Queſtion to put to you, and when you have given me an Anſwer to it, I will tell you by what Authority I do this. He aſk'd them, from whence

whence was the Baptiſm of *John*, from Heaven, or from Men; that is, whether of Divine or Human Inſtitution? This Queſtion puzzl'd them exceedingly; for they durſt not ſay, it was from Heaven, for fear *Jeſus* ſhould aſk, why then they had not receiv'd it; and they were afraid that, in ſaying this Baptiſm was only of human Inſtitution, the People, who believ'd him to be a Prophet, would be provok'd to ſtone them: They therefore could find no better Anſwer, than to ſay, they knew not. And Jeſus reply'd: Neither will I tell you, by what Authority I do what you ſee me do.

Then he propos'd to theſe Hypocrites ſeveral Parables, to make them underſtand what would be the Puniſhment of this unjuſt Averſion, they had harbour'd againſt him, and of the Obſtinacy with which they rejected the Truth, which was preach'd to them. The firſt was of a Man, who having two Sons, commanded them, the one after the other, to go and work in his Vineyard. The firſt anſwer'd, that he would not go; but being touch'd with Repentance, went: The ſecond having promis'd to go, went not at all. Jeſus aſk'd the Prieſts and Scribes, which of the two Sons did the Will of his Father? And upon their anſwering, that it was the firſt, he inform'd them, that this firſt repreſented the Publicans, and Perſons of ill Life, who had done the Penance, which *John* had preach'd; and as for them becauſe they would not believe this Holy Precurſor, who came to them in the way of Juſtice, they ſhould ſee themſelves poſtpon'd in the Kingdom of Heaven to the Proſtitutes, whoſe Repentance they had not imitated.

Chap. VII. *The Parable of the Huſbandmen.*

THE ſecond Parable was of a Man who having a long Journey to take, let out his Vineyard, and about the Time of the Vintage, ſent one of

of his Servants to receive the Rents from these Husbandmen. But they beat him and sent him back, without paying any thing. He sent to them a second, whom they wounded; and a third, whom they kill'd. Afterwards he sent others, whom they treated in the same manner: So that he resolv'd to send his only Son, whom he tenderly lov'd, being persuaded, they would have a respect for him. But, on the contrary, upon Sight of him, they said one to another: Here comes the Heir, let us kill him, and the Inheritance will be our own. They seiz'd him, therefore, cast him out of the Vineyard, and kill'd him. Well, then, said Jesus, when the Lord of the Vinyard is return'd, how will he treat these Husbandmen? Some answer'd, that he would destroy these wicked Men according to their Deserts, and let out his Vineyard to others, who would pay him better.

He approv'd of their Answer, and declar'd that they in effect should be so treated. But some others, who, perhaps, already saw that this Parable regarded them, said to him: God forbid it should be so. He cast his Eyes upon them, and replied: What means, then, that Saying of the Scriptures: The Stone which the Builders rejected, is by a Miracle of the Lord's Omnipotency, made the Corner Stone? *Psa.* cxvii. 21, 22. And, to apply the whole Parable to them, he added: Therefore I declare to you, that the Kingdom of God shall be taken from you, and be given to a People, who shall yield the Fruits of it.

'Tis what happen'd in effect. For the *Jews*, to whom Jesus Christ had entrusted his Vineyard, that is to say, his Law and his Church; and who, instead of making a right Use of these advantages, ill-treated the Prophets (who admonish'd them of their Duty) and crucify'd the only Son of God, are no longer the Lord's People, and the Church

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is now made up of *Gentiles*, who, before, knew not God. It is our Buſineſs to profit by the Misfortune of thoſe, in place of whom we are enter'd, by yielding the Fruits; that is to ſay, by a faithful Diſcharge of whatever God requires of us. The Prieſts and Doctors of the Law very eaſily underſtood, that they were the Perſons of whom Jeſus ſpoke, and would gladly have ſeiz'd him that ſame Moment: But the Fear they had of the People, deter'd them; and they had the Confuſion, to ſee themſelves again decypher'd in this other Parable.

CHAP. VIII. *The Parable of the Marriage-Feaſt.* (Mat. 22.)

A King ſent his Servants to call, to the Marriage-Feaſt of his Son, the Perſons he had invited: And becauſe they refus'd to come, he ſent again to them other Servants, to let them know, that all was ready. But they, not heeding it, went their way, one to his Country-Houſe, another to his Traffick, and ſome others ſeiz'd his Servants; and, after much ill Treatment, murder'd them. The King, being inform'd of theſe Outrages, ſent his Armies to deſtroy theſe Murderers, and to burn their City; and, in place of them, made all come to his Nuptials, that were found in the Streets. After this, he enter'd to ſee thoſe that were at Table, and, diſcovering a Man there, without a Nuptial-Robe, he aſk'd him, how he had the Confidence to come in without this Robe? And, having order'd him to be bound Hands and Feet, he made him be caſt into that place of Darkneſs, where there ſhall be nothing but weeping and gnaſhing of Teeth. Jeſus made the Application of this Parable, in ſaying: Many are call'd, but few are choſen.

It is eaſily underſtood, that the *Jews* were the firſt call'd to the Nuptials of the King's Son; that

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is to ſay, to the Kingdom of Heaven, which Jeſus Chriſt himſelf preach'd to them; that they ſlighted his Word, and put him to death: That God exterminated them in Puniſhment of this Crime, and, in place of them, call'd to his Church, the *Gentiles*; who, till then, knew nothing of him. Our only Concern now, is to ſee, that we have the Nuptial-Garment; that is to ſay, Charity, which is that white Robe given us in Baptiſm; that, in caſe we have loſt it, we may endeavour to recover it, before the King comes to examine, with all the Rigour of his Juſtice, the State of all that are in his Church; in order to condemn, to the Dungeons of Hell, thoſe who imagine it is enough that they are call'd, and labour not to merit, by a virtuous Life, the Reward promis'd to the Elect.

CHAP. IX. *He confounds the* Phariſees. (Mat. 22. Luke 20.)

THE *Phariſees*, who were no leſs concern'd in the Application of theſe Parables, than the reſt, went their way, with a firm Deſign of ſeeking all Opportunities to deſtroy a Perſon, who thus put them to ſilence. They imagin'd, they had found an infallible Way to ſurpriſe him in his Words, and made no delay to ſerve themſelves of it. They ſent therefore to him ſome of their Diſciples, Hypocrites like themſelves, and counterfeit Saints, with ſome *Herodians*, who were probably Officers under *Herod*, to enſnare him, and to make him ſay ſomething or other, which might give them a Pretence to deliver him into the Hands of Juſtice.

Theſe Emiſſaries therefore waited on him, and addreſs'd him in theſe Words: Maſter, we know you are ſincere, and that, without Regard to any one, you teach the Way of God in Truth. Give us then your Opinion on this Point: Is it lawful,

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or not, to pay Tribute to *Cæſar*? Their Deſign, in all probability, was to render him odious to the People, who much againſt their Will ſubmitted to the *Roman* Government, if he ſaid, the Tribute ought to be paid; or if he anſwer'd in the Negative, to make him be puniſh'd as a Rebel to the Emperor. But knowing their Malice, he deſir'd to ſee the Pieces of Money, out of which the Tribute was paid: And one of them being put into his Hand, whoſe Image, ſaid he, and Inſcription is this? They anſwer'd, it was *Cæſar*'s. He replied: Render therefore to *Cæſar* the Things that are *Cæſar*'s; And to God the Things that are God's. They had nothing to blame in this Anſwer; on the contrary, they admir'd it, and retir'd in the utmoſt Confuſion.

CHAP. X. *He confounds the* Sadducees. (Mat. 22. Mark 12. Luke 20.)

WHEN they were gone, the *Sadducees* came, a Sect among the *Jews*, who believ'd not that the Dead are one Day to riſe again, and propos'd a Queſtion, concerning a rule of the Law of *Moſes*, which oblig'd a Man to marry the Widow of his Brother, dead without Children. They ſuppos'd therefore, that a Woman was thus married to ſeven Brothers one after another, and that all the ſeven died without Children; and aſk'd him, which of theſe ſeven would be her Husband after the Reſurrection. He anſwer'd, that they underſtood not the Senſe of the Scriptures, nor the Power of God: That Marriage, which is Neceſſary in this World, in order to give to mortal Men Children and Succeſſors in whom they may revive, will not be ſo in the other World, where none will die, and all will reſemble the Angels, in point of Immortality. Then he let them ſee from Scripture, that the Dead are living in regard of God, who

will reſtore them to Life one Day; and in Conſequence that they were under a groſs Error in denying a future Reſurrection. A Doctor of the Law could not forbear owning to him aloud, that he had anſwer'd perfectly well, and all the People continu'd to admire his Doctrine.

CHAP. XI. *He teaches which is the greateſt Commandment.* (Mat. 22. Mark 12.)

ANOTHER Doctor, who was a *Phariſee*, and had ſeen how Jeſus had ſilenc'd the *Sadducees*, came and aſk'd him, in order to ſound him, which was the firſt and greateſt Commandment of the Law? He anſwer'd, it was this: You ſhall love the Lord, your God, with all your Heart, with all your Soul, with all your Mind, and with all your Strength. He added, that the ſecond Commandment, which was like the firſt, was this other: You ſhall love your Neighbour as your-ſelf; and that all the Law and the Prophets were compriz'd in theſe two Commandments. The *Phariſee* applauded his Anſwer, and own'd, he had Reaſon to recommend a Love, which was preferable to all the Holocauſts and Sacrifices: The Son of God on his ſide prais'd the Wiſdom of this Doctor, and aſſur'd him he was not far from the Kingdom of God.

No Man after this durſt put any Queſtions to Jeſus. But himſelf put one to the *Phariſees*; and ſeeing them aſſembl'd before him in the Temple, he ſaid to them: What is your Opinion of Chriſt; and whoſe Son muſt he be? They anſwer'd, that he was to be the Son of *David*. But he objected againſt them thoſe Words of the cixth *Pſalm:* The Lord ſaid to my Lord, ſit on my Right-hand. And he aſk'd them, how he could be the Son of *David*, ſince *David* himſelf inſpir'd by the Holy Ghoſt call'd him his Lord. They were not able to re-

ſolve this Queſtion: For being unwilling to own the Divinity of Jeſus Chriſt, they knew not that, as God, he was the Lord of him, whoſe Son he was in regard of his human Nature.

CHAP. XII. *He expoſes the Vices of the* Scribes *and* Phariſees. (Mat. 23. Mark 12. Luke 20.)

AFterwards addreſſing his Diſcourſe to the People, and chiefly to his Diſciples he admoniſh'd them to reſpect and obſerve the Truth, which the Doctors and *Phariſees* taught them, becauſe being ſeated on the Chair of *Moſes*, they had a Right to inſtruct them; but carefully to beware of imitating their Actions. He likewiſe condemn'd the Hypocriſy and Pride of theſe vain-glorious Men, who commanded what they would not do themſelves, who affected to have the firſt Places, and receive the firſt Honours, and deſign'd nothing elſe by their long Prayer but to devour the Families of Widows. He taught his Diſciples not to ſeek to be call'd Maſters, but to own they are all Brothers, that they have the ſame Father who is God; and the ſame Maſter, who is Jeſus Chriſt. He repeated to them theſe Words, which he had ſeveral times ſpoken before; He who is the greateſt among you, ſhall be the Servant of the reſt; for whoſoever exalts himſelf, ſhall be humbled; and whoſoever humbles himſelf ſhall be exalted.

CHAP. XIII. *He commends the Alms of a poor Widow.* (Mark 12. Luke 21.)

HE likewiſe took notice of the Money caſt by the People into the Box, by which he ſat. And having ſeen a poor Widow caſt in her two Mites, to the Value of one Farthing, he call'd his Diſciples, and told them, that this poor Woman had given more than all the reſt; becauſe the Rich, who had given liberally to the Box, had gi-

ven out of their Abundance; and ſhe, on the contrary, in giving her All, had given out of her Indigence.

CHAP. XIV. *He foretells the Deſtruction of* Jeruſalem. (Mat. 24. Mark 13. Luke 21.)

HAVING left the Temple, in order to return to *Bethany*, his Diſciples entertain'd themſelves on the Way with the Largeneſs and Beauty of this Edifice, and with the magnificent Donatives, which enrich'd it. They came up to their Maſter, to deſire him to remark, what they admir'd; and one of them ſaid to him: Maſter, obſerve the Stones and the Fabrick. But he anſwer'd, that a Time would come, when this great Structure, which they beheld, ſhould be ſo utterly deſtroy'd, as not to have one Stone remaining upon another. When they were come to Mount *Olivet*, Jeſus ſat down over-againſt the Temple; and four of his Apoſtles, who were *Peter*, *James*, *John* and *Andrew*, intreated him to let them know, when this Deſtruction of the Temple, which he had juſt foretold, would happen; when the World would be at an End; when he would come again in Glory; and what ſhould be the Signs of theſe great Events. All theſe Things he explicated to them, and began with admoniſhing them not to let themſelves be deluded by the many Impoſtors, who would take the Name of Meſſias; and withal not to be terrified at the Wars, Seditions, Famines, and other dreadful Signs, which ſhould be the Preſages and Beginnings of the horrible Calamities, that were to happen afterwards. He told them, that, before all this, they ſhould be perſecuted, brought before Judges, whipt in the Synagogues, betray'd to Torments by their own Relations, hated by all the World, for his Sake, and that many of them would be put to death. But he gave them Comfort

Comfort at the ſame time, in aſſuring them, he would give them a degree of Wiſdom, to ſpeak before Judges, which all their Enemies ſhould not be able to reſiſt; that they ſhould poſſeſs and ſave their Souls by their Patience; that notwithſtanding all the Rage of their Perſecutors, not a Hair of their Head ſhould be loſt; and that his Goſpel ſhould be preach'd throughout the World. He declar'd to them, in fine, that falſe Prophets would appear and delude many Perſons; that the Perſecutions would make many others fall; that Iniquity would be ſeen to increaſe, and Charity to grow cold, but that they ſhould be ſav'd, who perſever'd to the End.

After having inſtructed them as to the Things which were to happen to themſelves, he let them know what was to befall the City of *Jeruſalem*, and the whole Nation of the *Jews*. He told them, that when they ſhould ſee *Jeruſalem* inveſted, and its Temple profan'd by the moſt execrable Abominations, they might be aſſur'd, its Deſolation was very near. That they were then to think only of ſaving themſelves with all poſſible Speed; that they might not be involv'd in the Calamities of their Country. That it would then be the Time of God's Vengeance on the *Jews*, who ſhould ſee their City trampl'd under Foot by the *Gentiles*; that they ſhould be put to the Sword, or carry'd into Slavery throughout the World; that, in fine, they ſhould be loaded with all the Evils, God had threaten'd in his Scripture, and reduc'd to ſuch an Affliction, as was never known, nor ſhould ever have its like.

All theſe Things came to paſs ſome ſhort Time after, in the manner the Son of God had heretold them to his Diſciples; and within forty Years from the Time that *Jeruſalem* had fill'd up the Meaſure of its Crimes, by the Death of Jeſus Chriſt, it was taken by the *Romans* after a long,

tedious War, which deſtroy'd in different Parts of the World above thirteen hundred thouſand *Jews*, beſides eleven hundred thouſand that died in the Siege of this City.

Chap. XV. *He foretells his ſecond Coming.* (Mat. 24. Mark 13. Luke 21.)

JESUS having thus ſatisfied the firſt Queſtion of his Diſciples, proceeded to the other two, which regarded his Coming in Glory, and the End of the World. He told them that his ſecond Coming would reſemble a Flaſh of Lightning, which appears on the ſudden, and paſſes in an Inſtant from Eaſt to Weſt, which is to ſay, that it ſhould be evident and known to the whole Univerſe; and not ſecret, nor known only in ſome one Place, as many Impoſtors will endeavour to make it believ'd; ſome of whom will ſay, the Chriſt is here; and others, the Chriſt is there. That there would riſe even falſe Chriſts, working ſuch aſtoniſhing Prodigies that they would deceive, were it poſſible, the Elect themſelves; but that theſe holy Souls would with eaſe diſcover the true Meſſias, and repair to him as the Eagles do to a dead Body which is to nouriſh them. That to make his Coming the more glorious, it would be preceded by extraordinary and dreadful Signs, as the Darkneſs of the Sun and Moon, the Fall of Stars, Earthquakes, the Swelling and Roaring of the Billows of the Sea, the univerſal Fright and Conſternation of Mankind. That after this general Alteration of all Nature, there ſhould appear the Sign of the ſon of Man, which the Church takes to be his Croſs; that himſelf ſhould be ſeen coming on the Clouds with ſovereign Power and Majeſty, and that he would ſend his Angels, who ſhould make a Voice be heard, as loud as the Sound of a Trumpet, and aſſemble all his Elect from the four Quarters of the World. He added, that then his faithful

ful Servants ſhould hold up their Heads with Confidence; becauſe, as we know from the ſhooting of the Fig and other Trees, that Summer is coming near; ſo by all theſe Things they will know, that they are entering upon Glory, and that the Kingdom of God is, as one may ſay, at the Door.

CHAP. XVI. *He teaches Watchfulneſs.* (Mark 13. Luke 21.)

NOTHING now remain'd, but that the Apoſtles ſhould be inform'd at what Time all theſe Things were to happen, and what the Son of Man would do, upon his Returning to the Earth, as he ſaid himſelf, full of Glory and Majeſty. As to the firſt Point, he declar'd this Time was unknown to all Creatures, and known to God alone; and that they ſhould take care, not to ſuffer their Hearts to be over-loaded with an Exceſs of Meat and Drink, and a Solicitude for this Life; and that by Watching and Praying inceſſantly, they ſhould make themſelves worthy to appear with Confidence before him. He acquainted them, that notwithſtanding all the Signs which were to precede his ſecond Coming, it ſhould yet ſurpriſe them, that watch'd not over themſelves; and that the Day of his Judgment, like a Snare, ſhould lay hold of all the Inhabitants of the Earth. And having propos'd to them the Example of good Servants, who, during their Maſters Abſence, faithfully acquit themſelves of the Commiſſions he gave them, and watch, without ceaſing, in waiting for him, becauſe they know not the Time of his Return, he concluded: Watch therefore in like Manner, leſt the Lord come ſuddenly upon you, and find you aſleep. And he added: What I ſay to you, I ſay to all; Watch.

CHAP.

CHAP. XVII. *A Parable of ten Virgins* (Mat. 25.)

TO imprint more deeply in their Mind this Truth, on which Salvation wholly depends, he propounded to them two Parables. The firſt of ten Virgins, who took their Lamps lighted, to go and meet the Bridegroom and the Bride, and aſſiſt at the Marriage-Feaſt. Five of theſe, whom the Son of God calls fooliſh, contented themſelves with having their Lamps lighted: But the five others, wiſely foreſeeing, that the Bridegroom might perhaps come late, carried with them Oil in Veſſels, that they might recruit their Lamps, in caſe they went out. Things happen'd as they had foreſeen. The Bridegroom delay'd his Coming, and they all fell aſleep. At Midnight was heard a great Cry: Behold, the Bridegroom comes, go forth to meet him. They aroſe immediately and prepar'd their Lamps, but the five fooliſh Virgins finding theirs began to decline, deſir'd ſome Oil of the wiſe Virgins who ſent them to the Shopkeepers; and while they went to buy ſome, the Bridegroom came, and the wiſe Virgins enter'd with him to the Nuptials. Their Companions came afterwards; but the Door was ſhut, and in vain did they knock and cry, Lord, open to us; for he anſwer'd them, that he knew them not. 'Tis eaſy to make the Application of this Parable, and to draw this Concluſion of the Son of God: Watch therefore becauſe you know not the Day nor the Hour, when the Son of Man will come.

CHAP. XVIII. *A Parable of Servants.*

THE ſecond Parable is of a Man, who being to take a long Journey, plac'd his Money in the Hands of his Servants, in different Sums proportion'd to the Capacity of each, that they might improve

improve it. At his Return he found ſome of them had double the Sums they receiv'd, and he ſaid to each of them: You good and faithful Servant, becauſe you have been faithful in little Matters, I will place much greater in your Hands: Enter into the Joy of your Lord. But finding one, who had hid in a Corner the Money committed to him, he took it from him, and made him be thrown into the Bottom of a Dungeon, as an idle and unprofitable Servant. We have ſeen already in a Parable much the ſame as this; Servants, who having receiv'd, each of them, the ſame Sum, made a different Advantage of it; here the Sums are different, and the Gain is equal; and from both theſe Compariſons we are taught, that, in order to be ſav'd, a good Uſe muſt be made of the Graces God gives to each, according to the Meaſure he judges beſt; that our Reward will be the larger, by how much the greater Profit we make of the Gifts of his Mercy; and that the only thing to be fear'd, is leſt we hide, and render unprofitable, the Talent he has given us.

CHAP. XIX. *A Deſcription of the Laſt Judgment.* (Mat. 25.)

AFTER theſe Parables, Jeſus taught his Apoſtles, of what Importance it was to be always on the watch, for fear of being ſurpris'd by his ſecond Coming, which, in the Judgment of the Fathers, muſt be terrible to thoſe, who attend not, during this Life, to the Buſineſs of their Salvation, but ſuffer Death to overtake them, without having done any thing for eternal Life; he inform'd them, what would paſs on Earth, when he return'd in Majeſty, accompanied by all his Angels. He told them therefore, that he would place himſelf on the Throne of his Glory, and that all the Nations of the Earth being ſummon'd before him, he would ſeparate

ſeparate the Good from the Wicked, as a Shepherd ſeparates the Sheep from the Goats. That he would ſay to the Good, who ſhould be on his Right-hand: Come you, who have been bleſs'd by my Father, and poſſeſs the Kingdom prepar'd for you, from the Beginning of the World. For I was hungry, and you gave me to eat; I was thirſty, and you gave me to drink; I wanted Lodging, and you receiv'd me; I was naked, and you cloath'd me; ſick, and you viſited me; in Priſon, and you came to me. The Juſt, all ſurpris'd, will aſk him, when it was, that he ſuffer'd all theſe Wants, and that they gave him all theſe Aſſiſtances. And he will anſwer: I ſay to you in Truth, that as often as you did them to the leaſt of my Brethren, you did them to myſelf. Then he will ſay to the Wicked: Depart from me, you accurs'd, into everlaſting Fire, prepar'd for the Devil and his Angels: And he will add, that the Cauſe of their Condemnation is, that they fail'd of giving him the Succours he wanted, in omitting to give them to his Brethren. It is not, ſay the Fathers, that Sinners are not alſo puniſh'd for the other Crimes they have committed; and that the Juſt receive not the Reward of their other good Works; but in aſſuring us, that he will judge Men, according to the Works of Mercy, they ſhall have done, or omitted, he would give us to underſtand, that without this Virtue, whatever Good we do, it will be of no Service to Salvation; and that there being no Crime, but what Alms, given for the Sake of God, are able to efface, the Wicked will be condemn'd, becauſe they gave not Alms; as it may be ſaid, that a ſick Perſon died of his Diſeaſe, becauſe he would not take the Medicines, which might have cur'd him. Theſe two ſo different Sentences will immediately be put in execution; and the Wicked ſhall go to ſuffer the everlaſting Torments prepar'd for them while the Juſt

ſhall

ſhall aſcend to Heaven, there to take Poſſeſſion of everlaſting Life and Glory.

CHAP. XX. *The* Jews *hold a Council againſt Jeſus.* (Mat. 26. Mark 14. Luke 22.)

JESUS thus inſtructed his Apoſtles, while the Prieſts and Doctors of the Law had their Thoughts taken up in contriving Means to ſeize him cunningly, and put him to death. He no longer hid himſelf becauſe his Hour was come. In the Day-time he appear'd in the Temple, whither the People early in the Morning reſorted to hear him; and at Night he retir'd to Mount *Olivet*. On *Wedneſday* his Enemies met in the Hall of the High-Prieſt *Caiphas*, and held a Council againſt him. Their Deſign was to ſeize him dexterouſly, but not during the Feaſt, leſt ſome Tumult might happen. Mean-while the Devil enter'd into the Heart of *Judas Iſcariot*, that covetous thieving Apoſtle, who kept the Money of Jeſus Chriſt, and wrought him up to the deteſtable Reſolution of betraying and ſelling his Maſter. This Traitor therefore went to the Prieſts and Rulers, and ſaid to them: What will you give me, and I will deliver him into your Hands? They receiv'd with Joy this Propoſal, and promis'd, for the Reward of his Treachery, to give him thirty Pieces of Silver, which come to about three Pounds three Shillings in our Money. He accepted of this Sum, and only waited an Opportunity of betraying Jeſus, who on his Side ſaid to his Diſciples: You know that in two Days the Paſch will be kept, and that the Son of Man will be betray'd, in order to be crucify'd.

CHAP. XXI. *The* Jewiſh *Paſch, or Paſſover.*

THE Feaſt of the Paſch was the greateſt and moſt ſolemn of all the Feaſts obſerv'd by the *Jews*, and God himſelf had appointed it, as an illuſtrious

luſtrious Monument of the Favours he had done to this People, and as a ſenſible Figure of thoſe he deſign'd to do to all Mankind by the Death of his Son. The World *Paſch* ſignifies Paſſage, and, to underſtand why this Name was given to this Solemnity, it muſt be remember'd in what Manner the *Iſraelites* were deliver'd out of *Egypt*, and from the Captivity of *Pharaoh*. To conſtrain this Prince to give Liberty to the Children of *Iſrael*, God after ſeveral Judgments ſent upon him and upon his Kingdom, in one Night kill'd all the Firſt-born, as well of Men as of Beaſts, through-out *Egypt*. But that the *Jews* might not be involv'd in this Slaughter which was only intended for their Deliverance, they thus follow'd the Orders given them by *Moſes* on the Part of God. On the Tenth of the Moon of *March*, each Man took into his Family a He-Lamb, without Spot, which they ſacrific'd, the Fourteenth of the ſame Moon, in the Evening, and they put the Blood of this Lamb, on the Poſts and Lintels of their Houſe-doors. The ſame Night, they eat haſtily the Fleſh of it roaſted at the Fire, with unleaven'd Bread and wild Lettuce, having their Robes truſs'd up, their Shoes on their Feet, and a Staff in their Hand, that they might be in readineſs to depart. It was, in effect, this ſame Night between the Fourteenth and Fifteenth of *March*-moon, that God made all *Egypt* feel the Weight of his Hand, where he kill'd all the Firſt-born; and becauſe he paſs'd by all the Houſes of the *Iſraelites*, which he ſaw mark'd with the Blood of the Lamb, ſacrific'd the Night before, he would have this Lamb call'd *Paſch*, which is to ſay, Paſſage. The *Egyptians* ſeeing this Slaughter, of themſelves preſs'd the *Jews* to be gone: And theſe People, being ready, as we have ſeen, in this Manner went out of the Country, carrying with them the Dough which they had not had Time to leaven.

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In Memory of this miraculous Deliverance, God commanded them to celebrate every Year a great Feaſt, which they call'd by the Name of *Paſch*, becauſe it was to be a Monument of this Paſſage of the Lord; and he order'd, that during this Solemnity which was to continue ſeven Days, they ſhould eat unleaven'd Bread, and ſhould begin it the fourteenth of *March-moon* in the Evening, by ſacrificing and eating a Lamb, to recall to their Remembrance in what Manner they were deliver'd out of *Egypt*. This Evening, which began the Paſchal Feaſt, was call'd the firſt Day of the Azymes, that is, of unleaven'd Bread; and the Name of *Paſch* was equally given to the Lamb which was eaten, and to the Solemnity which began with the ſacrificing of this Lamb. Hence it is, that we frequently find in Scripture theſe Expreſſions, to eat or ſacrifice the Paſch, and to ſolemnize the Paſch. As the Captivity of *Egypt*, from which God deliver'd the *Jews*, was only a Figure of the Slavery of Sin, from which he deſign'd to deliver Man; ſo this Lamb, the Blood of which was the ſaving of the *Iſraelites*, was but the Figure of Jeſus Chriſt; who is call'd by St. *Paul* the *True Paſch*, becauſe it is truly by his Blood, that we were redeem'd; and for this Reaſon he was pleas'd to die at the Feaſt of the Paſch, in order to fulfill by his Sacrifice, the great Myſteries repreſented by all the *Jewiſh* Ceremonies.

CHAP. XXII. *Jeſus makes his Paſchal Supper* (Mat. 26. Mark 14. Luke 22.)

THE firſt Day of Azymes, which that Year was *Thurſday*, his Apoſtles aſk'd him, where he would eat the Paſch? He immediately ſent *Peter* and *John* to *Jeruſalem*, and told them, that, upon their entring into the City, they would find a Man carrying a Pitcher of Water; that they ſhould fol-

low him, and where he went ſhould inform the Maſter of the Family, that he would make his Paſch in his Houſe with his Diſciples. He will ſhew you, added he, a large Room above Stairs, all furniſh'd and in readineſs; there do you prepare for us all Neceſſaries. *Peter* and *John* did all he had order'd them, and in the Evening he repair'd to this Place, with his twelve Apoſtles, where, when the Hour was come, they all ſat down at Table, to eat the Paſchal Lamb. He then ſaid to his Diſciples: I have ardently deſir'd to eat this Paſch with you, before I ſuffer: For I declare to you, that from this Time I will eat it no more, till it is accompliſh'd in the Kingdom of God, that is to ſay, in Heaven; where not only the Paſch, but all the other Myſteries, will have their full Accompliſhment. Then he took a Chalice, and having given Thanks, ſaid to them: Take it, and divide it among you: for, I aſſure you, I will drink no more of the Fruit of the Vine till the Kingdom of God is arriv'd.

CHAP. XXIII. *He waſhes the Feet of his Apoſtles.* (John 13.)

HE now thought of nothing but his Death, and ſeem'd only to have eaten the Paſchal Lamb, call'd in the Scripture the *Victim of the Lord's Paſſage*, that he might remember the Time was come for his paſſing out of this World to his Father. He knew the Devil had form'd in the Heart of *Judas* the Deſign of betraying him; and he was pleas'd, before he was deliver'd into the Hands of his Enemies, to give his Diſciples, whom he had always lov'd, and would love to the End, a ſignal Teſtimony of his Love. He roſe therefore from Table, laid by his Garments, took a Linen, pour'd Water into a Baſon, and, without forgetting that his Father had put all Things in his Hands, that he

he came from God, and was returning to God, he began to waſh the Feet of his Apoſtles, and to wipe them with the Linen he had round him. *Peter* could not ſuffer this Humiliation of his Maſter, and, wholly ſurpris'd, ſaid to him: How, my Lord, ſhall you waſh my Feet? And tho' Jeſus anſwer'd: You underſtand not at preſent what I am doing, but ſhall hereafter; he perſiſted to ſay: Never ſhall you waſh my Feet. But his Maſter having reply'd: If I waſh you not, you ſhall have no part with me; he choſe rather to ſee him humbled at his Feet, than to be ſeparated from him; and anſwer'd again: Lord, not only my Feet, but alſo my Hands and Head. Then Jeſus ſaid to him; He that is already waſh'd, needs only to have his Feet waſh'd; and that they were clean, but not all of them; deſigning by this Exception to point out the Diſciple who was about to betray him. This Anſwer gives us Reaſon to believe, that he waſh'd the Feet of his Apoſtles, not only to give them a memorable Example of Humility, but withal to make them comprehend, that, how pure ſoever we are made by Baptiſm, it will be always neceſſary in this Life to purify our Affections, which are never without ſome Mixture of human Frailty; as however clean a Man may be, as to the reſt of his Body, his Feet notwithſtanding contract daily ſomewhat of Duſt, which defiles them, if Care be not taken to waſh them. Having waſh'd the Feet of his Apoſtles, he took his Garments again, and ſitting down to Table, he ſaid to them: Do you know what I have been doing? You give me the Name of Maſter and of Lord, and you have Reaſon, for I am ſo. If therefore I, your Lord and Maſter, have waſh'd your Feet, you ought likewiſe to waſh one another's Feet: For I have given you Example, that, remembring what I have done, you may likewiſe do the ſame.

CHAP. XXIV. *He inſtitutes the Euchariſt, and foretells the Treachery of* Judas. (Mat. 26. Mark 14. Luke 22. John 13.)

THEY continu'd their Supper, and at the End of it Jeſus, who in waſhing their Feet had prepar'd them in ſome Manner for the Sacrament, of which the Paſchal Lamb was only the Figure, took Bread, bleſs'd it in giving Thanks to God, broke it, and gave it to them, ſaying: Take and eat; this is my Body, which is given for you; do this in Remembrance of me. He likewiſe took the Chalice, gave Thanks to his Father, and gave it them, ſaying: Drink you all of this; for this is my Blood, the Blood of the New Teſtament, which ſhall be ſhed for many, to the Remiſſion of Sins.

He then voluntarily rais'd a Trouble in himſelf, either in View of the Death he was going to ſuffer, or out of an Abhorrence for the Treachery of *Judas*; and ſaid to his Apoſtles: In truth, in truth I ſay to you, one of you who is at Table, and eats with me, will betray me. This ſtruck them at once with Aſtoniſhment and with Grief; and each of them ſaid to him: Is it I, Lord? He anſwer'd: One of you twelve, who puts his Hand with me into the Diſh, will betray me. As for the Son of Man, he goes to die, according to what the Scriptures have declar'd concerning him; but woe to the Man by whom he ſhall be betray'd; for it were better for him that he had never been born into the World. They knew not whom he meant; and aſk'd one another, who it ſhould be. *Peter* made a Sign to *John*, who was the beloved Diſciple of Jeſus, and was leaning on his Breaſt, to aſk him of whom he ſpoke. Jeſus anſwer'd *John*: 'Tis he to whom I ſhall give a Morſel, after I have dipt it. *Judas* had the Impudence to ſay himſelf to his Maſter: Is it I? And

Jeſus

Jeſus told him, that he was the Man. He dipt the Morſel, and gave it him: And ſo ſoon as the Traitor had taken this Morſel, the Devil took Poſſeſſion of him, to make him execute the Deſign which ſome Days before he had form'd in his Heart. Jeſus having ſaid to him at the ſame time: Do quickly what you are about to do. He went out, the other Apoſtles never imagining whither he went, but believing Jeſus had ſent him to buy ſomething, or to give ſome Money to the Poor, becauſe he was the Purſe-keeper. So ſoon as he was gone, Jeſus, contemplating the Glory his Father would receive from his Death, and what he himſelf would receive in Reward of his humble Obedience, ſaid to his Diſciples: It is now the Son of Man is glorify'd, and that God is glorify'd in him. But if God is glorify'd in him, God will alſo glorify him in himſelf, and this very ſoon. They then ſaid a Hymn, and roſe from Table, to go to Mount *Olivet*, whither, as we have ſeen Jeſus retir'd in the Evenings.

CHAP. XXV. *He foretells St.* Peter's *Denial and the Flight of his Apoſtles.* (Mat. 26. Mark 14. Luke 22. John 13.)

MEan-while there happen'd a freſh Diſpute among the Apoſtles, which of them ſhould be accounted the greateſt. Jeſus ſuppreſs'd it, by repeating to them what he had told them not long before, that they were not like Kings, who treated their Subjects after an imperious Manner: but that the greateſt among them ought to demean himſelf as the leaſt; ſince he, who was their Maſter, convers'd with them, not as one at the ſame table, but as one that waits at it.

Then he told them, that they had always continu'd faithful to him in all his Afflictions, and he had therefore prepar'd for them the Kingdom

which his Father prepar'd for him. But he added, that Satan had aſk'd to ſift them as Corn is ſifted; that is to ſay, to tempt them, in order to make them fall: And he ſaid to *Peter*: I have pray'd for you, that your faith may not fail; when therefore you are converted, endeavour to confirm your Brethren. Then ſpeaking to all of them, he ſaid: That he had but a very little Time to be with them, and was going whither they could not attend him; but that he recommended to them to love one another, as he had lov'd them becauſe it was by this Love Men ſhould know them to be his Diſciples. Upon this, *Peter* aſk'd him: Whither he was going? And Jeſus anſwering him, You cannot now follow me whither I go, but you ſhall hereafter; he reply'd: Lord, why cannot I follow you now?

Jeſus explain'd himſelf in a clearer manner, by ſaying to his Diſciples: This ſame Night I ſhall be to all of you an Occaſion of ſcandal and of Falling; for it is written, *Zach.* xiii. 7. I will ſtrike the Shepherd, and the Sheep of the Fold ſhall be diſpers'd: But after I am riſen, I will go before you into *Galilee*: *Peter* anſwer'd, Tho' you ſhould be a Subject of Scandal to all the reſt, you ſhall never be ſo to me: I am ready to go with you to Priſon, and to Death, and I will give my Life for you. Jeſus replied: You, give your Life for me? Verily, verily, I ſay to you, that this ſame Night, before the Cock has crow'd twice, you will thrice deny me. *Peter* perſiſted to aver, that, in caſe he were to die for him he would never deny him; and all the other Diſciples ſaid the ſame, conſulting rather the preſent Sentiments of their Heart, than their Weakneſs which was perfectly known to Jeſus Chriſt.

Then he aſk'd them, if they wanted any thing, when he ſent them without Scrip, and Purſe and Shoes?

Shoes? And they having anſwer'd, no; he ſaid to them: Now let him, who has a Scrip or a Purſe, take it, and let him, who has none, ſell his Garment to buy a Sword. As if he intended by this figurative Language, to deſcribe the Greatneſs of the Perſecution, they were ſhortly to ſuffer, which was ſuch, that if Recourſe had been had to the Means, which human Prudence ordinarily ſuggeſts under the like Extremities, they muſt have ſold their very clothes, to have had the Arms neceſſary for their Defence. For I aſſure you, added he, The World muſt ſee fulfill'd, what is written of me: *Iſaiah* liii. 12. He was reckon'd among the Wicked. They taking to the Letter, what he had ſaid to them of buying a Sword; anſwer'd, they had two there; but as he meant it in another Senſe, he contented himſelf with replying: 'Tis ſufficient.

CHAP XXVI. *He comforts his Apoſtles.* (John 14.)

IT was next to impoſſible, that all theſe Aſſurances he had given of his approaching Death, ſhould not ſenſibly afflict the Apoſtles. He therefore vouchſaf'd to comfort them, ſaying: That they ſhould not be troubled, but ſhould believe in him, and know that, if he went to prepare for each of them a Place in his Father's Houſe, he would return to take them to himſelf; ſo that you know, ſaid he, whither I go, and you know the Way. *Thomas* anſwer'd: Lord, we know not whither you go; and how can we know the Way? Jeſus replied, that he was himſelf the Way, the Truth, and the Life; that it was by him, Men went to God, and that, if they knew him, they would likewiſe know his Father. Upon this, *Philip* ſaid to him: Lord, ſhew us your Father, and that is enough for us. But Jeſus anſwer'd him: I have been a long time with you, and do not you know me

me yet? And he added, that in ſeeing him, they ſaw his Father, ſince he was in his Father, and his Father in him; which was as much as to ſay, that he was the ſame God with his Father, as they ought to have learnt from his Miracles; aſſuring them at the ſame time, that they who believ'd in him, ſhould work the ſame Prodigies, and even greater, becauſe he would grant all that was aſk'd of God his Father in his Name.

Then he promis'd them he would obtain for them of his Father, a Comforter, who ſhould be the Spirit of Truth, whom the World is not capable of receiving, becauſe it knows him not. That he would not leave them Orphans, but would return to them, and they ſhould ſee him, when the World ſhould not, (which happen'd after his Reſurrection, for then he only ſhew'd himſelf to his Diſciples.) That he would one Day let them know, that he was in his Father becauſe he would diſcover himſelf to thoſe who lov'd him, and that they ſhould give Proofs of this Love, by receiving and keeping his Commandments. *Jude* then aſk'd him, why he would diſcover himſelf to them, and not to the World? He anſwer'd: If any Man loves me, he will keep my Word; and my Father will love him, and we will come to him and make our Abode in him. He that loves me not, keeps not my Words. He explain'd himſelf no farther as to *Jude*'s Queſtion; and by his Anſwer has given us to underſtand, that the Reaſon of his not diſcovering himſelf to the World, that is, to the Lovers of the World, is becauſe the World loves him not, and keeps not his Commandments. He added, that the Doctrine he had taught them, was his Father's, and that the Holy Ghoſt ſhould give them the Underſtanding and Remembrance of all the Truths he had taught them.

Inſine, to incourage them afreſh, he told them, that

that he gave them his Peace; that they ſhould not be troubled; that if they lov'd him, they ought to rejoice, at his Returning to his Father to whom he was inferior as Man; that he forewarn'd them of Things to come, that when they happen'd, they might believe in him, who had foretold them; that he would not ſay much more to them, becauſe the Prince of the World, that is, the Devil, was coming, that is, was going to make him die by the Hands of the *Jews*, tho' he had no Power over him, ſince he was not guilty of any Sin. But, continu'd he, that the World may know I love my Father, and do what he has commanded me, riſe, let us leave this Place.

CHAP. XXVII. *The Inſtructions he gives to his Apoſtles.* (John 16.)

GOING thus to die in Obedience to his Father, he would not loſe the little Time he had now to be with his Apoſtles, but employ'd it in inſtructing them, and ſowing in their Heart a Seed, which the Holy Ghoſt was in due time to advance and ripen. He told them therefore, they were clean, becauſe they had receiv'd the Doctrine of the Goſpel, but that in order to bear the Fruit, this Doctrine requires of thoſe who have receiv'd it they were of neceſſity to remain in him, as the Branches of a Vine muſt remain join'd to the Stock, without which Union they can bear no Grapes. That the Glory of his Father was to have his Diſciples bear much Fruit, and that one Day he would cut off, and caſt into the Fire, thoſe that bore none; as the Vine-dreſſer lops off and burns the dry and barren Shoots. That this Fruit, which he recommended to them, was the Love they ought to bear to one another, in imitation of their Maſter, who gave his Life for his very Enemies. That they choſe not him, but were choſen by him,

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in order to bring laſting Fruit; and that he had treated them not as Slaves, but as Friends, in teaching them, what himſelf had learnt of his Father; that in chooſing them to be united to himſelf, he had ſeparated them from the World, and ſince they no longer belong'd to the World, they could expect no better, than to be perſecuted and hated by it, as he was hated and perſecuted himſelf: That they would be caſt out of the Synagogues; it would be thought a Homage and pleaſing Sacrifice offer'd to God to put them to death; and that they would be treated in this manner by Men, who knew not either the Father, or the Son whom the Father ſent. That he inform'd them of all theſe Things, before they came to paſs; that, when they happen'd, they might remember he had foretold them, and this Remembrance might fortify them, and prevent their falling under the Violence of the Perſecution.

The Apoſtles heard all theſe Truths in Silence, which ſhew'd how great their aſtoniſhment and Affliction was, for the Loſs they were ſoon to feel, of Jeſus Chriſt. He told them, he was returning to him who had ſent him; and not one of them aſk'd him, whither he went, ſo deeply were they ſunk in Grief. He gently reproach'd them for this Silence, and for their Comfort told them, it was for their Intereſt that he ſhould go; becauſe it would not be 'till after his Departure, that he ſhould ſend to them the Spirit who is the Comforter. That when this Comforter, who is the Holy Ghoſt, was come, he would convince the World, and principally the *Jews*, of the Sin they had committed, in not believing in him, whom God had ſent to them, on purpoſe to ſave them. That he would convince them of the Juſtice and Sanctity, both of Jeſus Chriſt, which appear'd by the Glory of his Reſurrection and Aſcenſion, and of the Faithful

ful, who without ſeeing have believ'd in him, whom the *Jews* had ſeen and rejected. That, in-fine, he would convince the World of Judgment and of the Condemnation of the Prince of the World, that is, the Devil, whoſe Kingdom has been deſtroy'd by Jeſus Chriſt, and in whoſe Puniſhment all they ſhall ſhare, who will not throw off their Chains, and ſubmit to be govern'd by their Saviour. That this ſame Spirit of Truth would make the Apoſtles underſtand all the Truths they had heard, and would teach them others, which were not then communicated to them, becauſe they were not as yet able to bear them.

Then he added: In a little while you ſhall not ſee me; and in a little while you ſhall ſee me, becauſe I am going again to my Father. His Diſciples underſtood not the Senſe of theſe Words, and aſk'd one another, what he meant: but all of them being ignorant, they were inclin'd to aſk him. Jeſus knowing their Inclination, declar'd to them, that they ſhould weep, while the World was in Joy; but that, as a Woman having been in Sorrow, while ſhe ſuffer'd the Pains of Child-birth, forgets all her Torture, when ſhe has the Joy of having brought a Son into the World; in like manner they for a Time were to be in Sorrow, but that he would ſee them again in ſhort Time, and their Sorrow ſhould be chang'd into a Joy which none ſhould be able to take from them. The Apoſtles quickly found this Prediction of Jeſus Chriſt fulfill'd. For they lamented his Death, while his Enemies triumph'd in it; but had the Joy, at the End of three Days, to ſee him riſen from the Dead; and the *Jews* had the Confuſion to ſee him honour'd as God, whom they caus'd to die as a Criminal on a Croſs, and whoſe Memory they endeavour'd to raze out of the Minds of Men.

After this, he promis'd them two Things: The firſt,

firſt, that, when riſen from the Dead, he would ſpeak no longer to them in Parables and dark Sentences, as he had done till then; but would ſpeak to them in ſo plain a Manner of his Father, that they ſhould not need any Farther Explanation of what he had ſaid to them. The ſecond, that they ſhould pray in his Name, which they had not as yet done, and ſhould obtain all they aſk'd in that Manner. In thoſe Days, ſaid he, you will aſk in my Name, and there is no need of promiſing you, that I will pray my Father for you; for my Father loves you himſelf, becauſe you have lov'd me, and have believ'd that I am come from God. I am come, that is to ſay, born eternally of my Father, and am come into the World: Now I quit the World, and return to my Father.

The Apoſtles thought they perfectly underſtood theſe laſt Words, and told him, that he then ſpoke to them in clear Terms, and without Parables, for which Reaſon they believ'd he came from God. He anſwer'd: You believe at preſent, but the Hour is coming, and is come already, that you will be diſpers'd, and will leave me alone, but I am not alone becauſe my Father is with me. Theſe Things I have ſaid to you, that you may find Peace in me. You will meet with Afflictions in the World; but be of good Courage, I have conquer'd the World.

Chap. XXVIII. *The Prayer Jeſus makes to his Father.* (John 17.)

HAVING given all theſe Inſtructions to his Apoſtles, he lifted up his Eyes to Heaven, and addreſſing himſelf to his Father, ſaid: Father, the Hour is come; glorify your Son that your Son may glorify you; and that, as you have given him Power over all Fleſh, he may give to all thoſe, you have given to him, eternal Life, which conſiſts in knowing you, who are the only true God, and Jeſus Chriſt whom

whom you have ſent. I have glorify'd you on Earth, and finiſh'd the Work you committed to me; now therefore, Father, glorify me in yourſelf, with that Glory which I had in you before the World was made.

Then he pray'd for his Apoſtles, whom his Father had given him, and who having receiv'd his Word, believ'd that he came from God, and was ſent by him. As he left them in the World, he recommended them to his Father, not to take them out of the World by Death, but to preſerve them from Sin. He had preſerv'd them all in the Name of his Father, and none was loſt but one, to wit, *Judas*. He had ſeparated them from the World; and becauſe they had no longer the Spirit of the World, the World hated them; for which Reaſon he pray'd his Father to preſerve them, and ſanctify them by his Word, which is the Truth itſelf; offering himſelf in Sacrifice, in order to merit for them this Grace. He likewiſe recommended to him all thoſe who ſhould believe in his Name by the preaching of the Apoſtles, and beg'd for them that admirable Union, which makes all the Saints together to be but one, being join'd in God by their Charity; as the Father who is in the Son, and the Son who is in the Father, are but one by their Nature. Father, added he, I deſire; that where I am, there alſo may be thoſe you have given me, that they may behold my Glory. And he concluded this admirable Prayer in theſe Words: Juſt Father, the World has not known you, but I have known you, and theſe have known that you ſent me. I have made known to them your Name, and will make them know it more, that they may have in them the Love with which you have lov'd me, and that I myſelf may be in them.

CHAP. XXIX. *The Agony of Jeſus Chriſt in the Garden of Olives.* (Mat. 26. Mark 14. Luke 22. John 18.)

THIS Prayer being made, Jeſus continu'd his Walk to the Mountain of *Olives*, paſs'd the Brook *Cedron*, which runs between *Jeruſalem* and this Mountain, and enter'd with his Diſciples into a Garden, which was in a place call'd *Gethſemani*. He order'd them to ſtay there, while he went to make his Prayer at a little diſtance, and to pray themſelves, that they might be deliver'd from Temptation. Then having taken with him *Peter*, *James*, and *John*, he began to be ſeiz'd with Fear, Anguiſh and Sorrow; and ſaid: My Soul is ſorrowful, even to death; ſtay here, and watch with me. Then going about a Stone-throw from them, he fell proſtrate on the Ground; and being pleas'd, for the Comfort of his Followers, to feel in himſelf all the Motions which Nature generally excites in Men at the Approach of Death, he vouchſaf'd alſo to teach them, by his Example, what they ought to do in this Juncture: Through a voluntary Feeling of human Weakneſs, he beſeech'd his Father to exempt him from the Death he had order'd him to ſuffer; and by the Effort of an obedient and moſt charitable Spirit, he corrected theſe firſt Motions, and ſubmitted to the Will of his Father. He therefore ſaid to him: My Father, my Father, all is poſſible to you, remove this Chalice from me; but let your Will be done, and not mine. He aroſe after this Prayer, went to his Diſciples, whom he found aſleep, ſo overwhelm'd they were with Grief; and addreſſing himſelf to *Peter*, reproach'd him thus: *Simon*, do you ſleep? And ſaid to all the three: Why? were you not able to watch one ſingle Hour with me? Watch and pray, that you may not fall in the Time of Temptation: The Spirit indeed is willing, but the Fleſh is weak. As if he would have ſaid: The Spirit is ready to face

ſace Death, and you think you have Courage enough to contemn it: But the Weakneſs of the Fleſh will get the better of the Courage of the Spirit, unleſs you intreat God by Prayer to arm you againſt the Fear of Death.

Having ſpoken to them in this Manner, he return'd to his Prayer, and continu'd to ſay to God: Father, if this Chalice cannot paſs without my drinking it, your Will be done. He went a ſecond time to his Diſciples, and finding them ſo overpower'd with Sleep, that they knew not what to anſwer him, he return'd a third time to Prayer. St. *Luke* relates, that an Angel came from Heaven to fortify him; and that the Agony he ſuffer'd, which is to ſay the Conflict which paſs'd within him between the Fleſh deſiring not to ſuffer, and the Spirit deſiring to obey God, caus'd ſo violent an Agitation in his Body, that it forc'd out a Sweat, like Drops of Blood, which trickl'd on the Ground.

He went a third time to his Apoſtles, and having ſaid to them, in a ſort of Reproach and Irony, that they had nothing to do but to ſleep and take their Reſt, ſince it was Time ſo to do, he admoniſh'd them in good earneſt, that the Hour was come in which the Son of Man would be deliver'd into the Hands of Sinners: Riſe therefore, ſaid he to them, let us go; he who is to betray me is very near.

CHAP. XXX. *Jeſus is ſeiz'd.* (Mat. 26. Mark 14. Luke 22. John 18.)

HE had ſcarce ſpoken theſe Words, when *Judas Iſcariot* appear'd with a Company of Soldiers and a Crowd of People, ſent by the Prieſts, Scribes, *Phariſees* and Rulers to apprehend Jeſus. They were arm'd with Swords and Clubs, and had Lights and Lanterns, becauſe it was Night. As they knew not the Perſon they were order'd to

ſeize, *Judas* had ſaid to them: 'Tis he whom I ſhall kiſs, ſeize him, and lead him away with Care. He therefore came up to Jeſus, ſaying: I ſalute you, Maſter; and at the ſame time gave him a Kiſs, which was to be the Signal for laying hold of him. Jeſus ſpoke to him but theſe few Words: Friend, on what Deſign are you come? How! *Judas*, do you betray the Son of Man with a Kiſs?

He advanc'd immediately towards the Soldiers, whom *Judas* had led thither, and aſk'd them, Whom they ſought? They anſwer'd, that they ſought for *Jeſus* of *Nazareth*. He reply'd: I am he; and immediately they were all ſtruck, and fell to the Ground. He ſaid to them a ſecond time, Whom ſeek you? And upon their anſwering again, *Jeſus* of *Nazareth*; I have told you, ſaid he, that I am the Perſon. If therefore you ſeek me, ſuffer theſe to go their Way meaning his Diſciples; that he might accompliſh what he had lately ſaid in the Prayer he made to his Father: I have loſt none of thoſe whom thou gav'ſt to me. He then yielded himſelf up into the Power of his Enemies, who fell upon him and ſeiz'd him. His Diſciples aſk'd him, if they ſhould uſe the Sword in his Defence; and *Peter* drawing his, ſtruck *Malchus*, a Servant of the High-Prieſt, and cut off his Right-Ear. But *Jeſus* commanding his Diſciples to be quiet, touch'd *Malchus*'s Ear and heal'd it. Then he ſaid to *Peter:* Sheathe your Sword; for all that make uſe of the Sword, ſhall periſh by the Sword. Shall I not drink the Chalice which my Father has given me? And do you think, that I cannot pray my Father, and that he would not ſend me now above twelve Legions of Angels? How then ſhall the Scriptures be fulfill'd, which declare that thus it muſt be done?

Then directing himſelf to them who were come to apprehend him, he ſaid: You are come hither, arm'd with Swords and Staves, to ſeize me, as if I were

were a Robber. I have daily ſat among you, and have taught in the Temple, without being ſeiz'd by you. But it is now your Hour; and the Power of Darkneſs and the Scriptures muſt be fulfill'd. Then his Diſciples abandon'd him, and all of them fled away. There was but one young Man who follow'd him, and had nothing to cover him but a Linen; and the ſoldiers endeavouring to take him up, he left his Linen, and made his Eſcape.

CHAP. XXXI. *He is led to* Caiphas. (Mat. 26. Mark 14. Luke 22. John 18.)

THEY who had ſeiz'd Jeſus, bound him, and led him firſt to the Houſe of *Annas*, Father-in-Law to *Caiphas*; and *Annas* ſent him to his Son-in-Law, who was the High-Prieſt of that Year, and had told the *Jews*, that it was expedient that one ſingle Man ſhould die for all the People. All the Chief Prieſts, the Doctors of the Law, and Senators were aſſembl'd in the Houſe of *Caiphas*, who interrogated Jeſus concerning his Diſciples and his Doctrine. Jeſus anſwer'd: I have ſpoken publicly to all the World, and have always taught in the Synagogue and in the Temple, where all the *Jews* meet, and I have ſaid nothing in ſecret; Why therefore do you aſk me? Aſk thoſe who have heard me; they know what I have taught. Upon theſe Words, one of the Officers who ſtood by, gave him a Blow, and ſaid: Is it thus that you anſwer the High-Prieſt? Jeſus reply'd: If I have ſpoken ill, ſhew the Ill I have ſaid; but if I have ſpoken well, for what Reaſon do you ſtrike me?

Mean-while, all the Members of the Council were ſeeking ſome falſe Evidence againſt Jeſus, that he might be put to death; and could find none ſufficient for that Purpoſe, tho' many Witneſſes had preſented themſelves, and depos'd ſeveral Things. There came two who accus'd him of having ſaid, that he would deſtroy the Temple, and in

three Days would rebuild another, which ſhould not be made, like the firſt, by the Hands of Men. But this Evidence was equally inſufficient. Yet *Caiphas*, riſing in the midſt of the Aſſembly, ſaid to Jeſus: Do you make no Anſwer to what theſe depoſe againſt you? Who not anſwering this Queſtion, another was put to him, and they all ſaid to him: If you be the Chriſt, tell us ſo. If I tell it you, reply'd he, you believe me not; and if I put any Queſtion to you, you will not anſwer me, nor let me go. But here-after the Son of Man will be ſeated on the Right hand of the Power of God. They reply'd upon this: You are then the Son of God? And he reply'd again: You have ſaid it, I am ſo.

The High-Prieſt put him the ſame Queſtion, and commanded him by the Living God to tell them, if he was the Chriſt and the Son of God. Jeſus repeated to him: You have ſaid it, I am ſo; and added, that they ſhould one Day ſee him come on the Clouds of Heaven, and ſeated at the Right-hand of God. The High-Prieſt hearing this rent his Garments, ſaying: He has blaſphem'd; what farther need have we of Witneſſes? You yourſelves have juſt now heard him blaſpheme; what is your Judgment? They anſwer'd, that he deſerv'd Death, and they condemn'd him to die. Immediately ſome ſpit in his Face, others ſtruck him in Deriſion; having hoodwink'd him, ſome buffeted him, others ſlap'd him, ſaying out of Mockery: Chriſt, propheſy to us who has ſtruck thee. To theſe Inſults they added many other Injuries and Blaſphemies.

CHAP. XXXII. Peter *denies Jeſus Chriſt.*

WHILE the Night was paſſing at the High-Prieſt's in this outragious way of treating our Saviour, the Servants of the Houſe and they who had ſeiz'd Jeſus, were below in the Hall, where they

they had lighted a Fire, and were warming themſelves. *Peter* alſo warm'd himſelf among them; for having at a great diſtance follow'd his Maſter, to ſee what would happen to him, he had met with a Diſciple who was known at the Houſe, and who deſir'd the Servant-maid that kept the Door to let him enter into the Hall. Some Moments after, this Maid coming to the Place where all theſe People were warming themſelves, ſaw *Peter* ſitting by the Fire with the reſt; and after having attentively view'd him, ſhe knew him and ſaid aloud: This *Fellow* was alſo with this Man, and afterwards ſaid to himſelf: Are not you one of his Diſciples? But he deny'd him before all this Multitude, and anſwer'd her: Woman, I know him not; I am not one of his Diſciples, and I know not what you ſay. After this he left the Hall to ſtand at the Entry, and the Cock crow'd. As he was going out, another Servant-maid having ſeen him, ſaid to the Company there: This Man was alſo with Jeſus of *Nazareth*. He went in again, and plac'd himſelf by the Fire, where ſome aſk'd him, if he was not a Diſciple of Jeſus? But he deny'd him the ſecond time, and ſwore that he was not, and that he knew him not. About an Hour after, another Officer of the High-Prieſt, and a Relation of *Malchus*, whoſe Ear *Peter* had cut off, declar'd aloud, in pointing at *Peter*, that he was a *Galilean*, and a Follower of Jeſus; and addreſſing himſelf to him, ſaid: Did not I ſee you in the Garden with this Man? Others came the ſame Inſtant, and ſaid to him: You are certainly of this Number, for your Speech ſufficiently diſcovers you, you are one of *Galilee*. He deny'd him the third time, with an Oath accompany'd with an Execration, and ſaid, ſwearing and curſing: I know not the Man of whom you ſpeak; I know not what you ſay. That ſame Inſtant the Cock crow'd the ſecond time. Jeſus caſt an Eye on *Peter*, made him remember what he had foretold him, and this Apoſtle went

out

out and wept bitterly for his Sin. St. *Auguſtine* remarks, that Jeſus, being above Stairs, bound and in the Hands of his Enemies, could not with his corporal Eyes ſee his Diſciple, who was below in the Hall, and in conſequence that this Look, mention'd by the Evangeliſt, was a Glance of Mercy, and a ſecret Motion of Grace, which open'd *Peter*'s Eyes to a Sight of his Fault, and melted his Heart to Tears in Atonement for it.

CHAP. XXXIII. Judas *deſpairs.* (Mat. 27.)

MORNING being come all they who had paſs'd Sentence of Death on Jeſus, after having deliberated on the Ways and Means to have it executed, reſolv'd to deliver him up into the Hands of *Pontius Pilate*, the Governour of *Judea* for the *Romans*. *Judas*, the mean-while, who had betray'd him, finding that he was condemn'd, repented of what he had done, brought back to the Prieſts and Elders the thirty Pieces, and ſaid to them: I have ſinn'd in betraying innocent Blood. They anſwer'd: What is that to us? Look you to that. But he, having thrown the Silver into the Temple retir'd and hang'd himſelf. The Prieſts were of Opinion, that this Money being the Price of Blood and of the Life of a Man, could not be put into the Treaſury of the Temple: For which Reaſon they bought with it a Potter's Field, to be a Burial-place for Strangers; and this Field was call'd *Haeeldama*, that is, the Field of Blood. Thus was fulfill'd what had been expreſly foretold by a Prophet, that Jeſus ſhould be ſet to Sale, that he ſhould be ſold for thirty Pieces of Silver, and that with the Money ſhould be bought a Potter's Field. (*Zach.* xi. 12.)

CHAP. XXXIV. *Jeſus is accus'd before* Pilate. (John 18.)

THE Prieſts and Rulers led Jeſus bound from the Houſe of *Caiphas* to the *Pretorium*, that is,

is, the Governour's Palace. Being afraid that their entering into a Houſe belonging to a Pagan would defile them, and make them incapable of eating the Paſch, they would not go in; ſo that *Pilate* was forc'd to go out to them, and aſk what Accuſations they had againſt the Man they had brought to him. They anſwer'd in general, that if he had not been a Criminal, they ſhould not have deliver'd him into his Hands. The Governour told them, they might judge him themſelves, according as their Law directed. But they reply'd, that they were not permitted to put any Man to death. 'Tis ſaid, that the *Romans* had for ſome time depriv'd the *Jews* of the power of paſſing Sentence of Death, and this was only the fulfilling of what Jeſus had told his Apoſtles, that he ſhould be deliver'd into the Hands of the *Gentiles*, in order to be crucify'd.

But the Governour not ſatisfy'd with ſo blind a Charge, which ſpecify'd nothing againſt the Perſon whom they would have him put to death, the *Jews* told him, that Jeſus beſides his perverting their whole Nation forbade the paying of Tribute to the Emperor, and took upon him the Character of King and Meſſias. (*Mat.* 27. *Mark* 15. *Luke* 23. *John* 18.) Upon this, *Pilate* return'd to his Palace; and having order'd Jeſus to appear, aſk'd him, if he was the King of the *Jews*. Jeſus anſwer'd ſay you this of your ſelf, or have others ſaid ſo of me? *Pilate* reply'd: Am I then a *Jew?* The People of your Country, and the Prieſts and Rulers, have deliver'd you up to me: What have you done? Jeſus anſwer'd: My Kingdom is not of this World; if it were, my Subjects would have fought to ſecure me from falling into the Hands of the *Jews*; but my Kingdom is not here. Then you are a King? reply'd the Governour. You ſay it, anſwer'd Jeſus; I am ſo. I am born and come into the World, to bear witneſs to the Truth: Whoſoever holds the Truth, hears my Voice.

Voice. *Pilate* aſk'd him: What is Truth? And this ſaid, he went out again to tell the *Jews*, aſſembl'd about his Palace, that he found nothing criminal in Jeſus. The Prieſts and Rulers then charg'd him with ſeveral Crimes; but he anſwer'd nothing. And tho' *Pilate* ſaid to him: Hear you not all theſe Accuſations which they bring againſt you? he remain'd ſilent, to the great Aſtoniſhment of the Governour.

Chap. XXXV. *He is deſpis'd by* Herod. (Luke 23.)

HIS Enemies growing ſtill more violent, accus'd him of having incourag'd all the People to rebel, by the Doctrine he had preach'd through all *Judea*, and firſt broach'd in *Galilee*. *Pilate* hearing *Galilee* mention'd, inquir'd if he belong'd to that Province; and being inform'd that he did, and was in conſequence under *Herod*'s Juriſdiction, he ſent him to this Prince, who was then at *Jeruſalem*. *Herod* was infinitely pleas'd at it, for he had a long while wiſh'd to ſee him, by reaſono the great Things he had heard of him, and hop'd to ſee him work a Miracle. He therefore put a great many Queſtions to him, to which Jeſus made no anſwer, any more than to the Accuſations of the Prieſts and Doctors who were there, and charg'd him with great Warmth. *Herod*, ſeeing nothing of what he expected, ſlighted Jeſus, and out of of Mockery made him be clad in a white Garment, and ſent him back to *Pilate*. Which occaſion'd that very Day the Reconciliation of *Herod* and *Pilate*, who till then had been Enemies.

Chap. XXXVI. *A Thief is prefer'd to Jeſus.* (Mat. 27. Luke 23. John 18.)

PILATE, unwilling to put a Man to death, in whom he found nothing that deſerv'd it, order'd the Prieſts, Rulers and People to be call'd, and

and repreſented to them, that having examin'd Jeſus before them, he did not find him guilty of any of the Crimes which they had laid to his Charge, and that *Herod* to whom he had refer'd them, had judg'd the like. After this to yield in ſome Manner to their Rage, for he knew very well it was only out of Envy and Malice that they had deliver'd Jeſus into his Hands, he propos'd to them to let him go, after having ſcourg'd him.

He bethought himſelf alſo of another Expedient to ſave him. He was oblig'd, by reaſon of the Feaſt, to releaſe a Criminal at the Choice of the *Jews*, and all theſe People who demanded the Death of Jeſus, demanded likewiſe that he would do them the Favour he us'd to do. At this Time there was in Priſon a notorious Thief, nam'd *Barabbas*, who had been taken with other ſeditious People, becauſe in a Sedition he had committed Murder. *Pilate* therefore who believ'd, that only Jeſus and *Barabbas* being offer'd for them to choſe which of the two they would have pardon'd, the Innocent would be their Choice, and not a Thief and Murderer, ſaid to them: I find no crime in the Man whom you accuſe; but as it is cuſtomary for you to have a Criminal releas'd on the Day of The Paſch, which would you rather have me to deliver, *Barabbas* or Jeſus who is call'd Chriſt?

There happen'd at the ſame time a thing, which ſerv'd not a little to confirm this Governour in the Deſign he had of ſaving the Life of Jeſus: For while he was on his Seat of Judgment, his Wife ſent him this Meſſage: Concern not yourſelf in the Affair of this juſt Man, becauſe I have been ſtrangely tormented this Day in a Dream, in regard of him. He did therefore all he could to deliver him out of the Hands of his Enemies, and it was with this Intention that he propos'd him to the People with *Barabbas*. But the Prieſts and Elders enrag'd the People, and excited them to demand

Grace

Grace for *Barabbas*, and the Death of Jeſus; inſomuch, that when *Pilate* aſk'd them a ſecond time which of the two they would have ſet at liberty, they all cry'd out put this Man to death, and give us *Barabbas*. What then, reply'd *Pilate*, would you have me do with Jeſus? To which they anſwer'd with a loud Cry: Crucify him, Crucify him. He ſaid to them a third time: But what Ill has he done? I find nothing in him that deſerves Death. I will make him be ſcourg'd and then let him go. But they preſs'd him more and more, redoubling their Clamours, and demanding aloud to have him crucify'd.

CHAP. XXXVII. *Jeſus is ſcourg'd and crown'd with Thorns.* (Mat. 27. Mark 15. Luke 23. John 19.)

HE therefore gave Orders, that Jeſus ſhould be ſcourg'd. But the Soldiers to the Laſhes added Inſults, which we do not find that he commanded. For they led Jeſus into the Court of the *Pretorium*, and having aſſembl'd the whole Company about him, they pull'd off his Garments, put on him a ſcarlet Robe, and made a Crown of Thorns wreath'd together, which they put on his Head, with a Reed in his Right-hand. Then, to make their Sport of him, they ſaluted and ador'd him on the Knee, with theſe Words: Hail, King of the *Jews*; and at the ſame time they buffeted and ſtruck him with a Cane on his Head, and ſpit in his Face. *Pilate* was perſuaded, the *Jews* could not ſee him in this State without Compaſſion, and reſolv'd to ſhew him to them. He went therefore once more out of his Palace, and ſaid, that he brought him to them, that they might know he could find no Crime in him. Jeſus appear'd immediately crown'd with Thorns, and cover'd with a ſcarlet Robe; and *Pilate* ſaid to the *Jews*: Behold the Man. But they, upon ſeeing him, began to cry afreſh: Crucify him,

him, crucify him. *Pilate* anſwer'd: Take him then yourſelves, and crucify him; for I do not find him any ways guilty. We, reply'd they have a Law, according to which he ought to die, becauſe he was made himſelf the Son of God.

Chap. XXXVIII. Pilate *condemns Jeſus.* (John 19.)

THIS obſtinate Cruelty and Fury of the *Jews* ſurpris'd and terrify'd the Governour; he return'd to his Judgment-ſeat, aſk'd Jeſus, whence he came? And upon his giving no Anſwer, he ſaid to him: Do you not ſpeak to me? Know you not, that I have Power to make you be nail'd to a Croſs; and that I have Power alſo to releaſe you? Jeſus anſwer'd: You would have no Power over me, if it had not been given you from above: So that they who have deliver'd me into your Hands, are more criminal than you. This Silence and this Anſwer of Jeſus did not hinder the Governour from making a new Effort for his Deliverance. But, in fine, the *Jews* triumph'd over the Weakneſs of this Judge, by crying: That if he puniſh'd not a Man, who would have made himſelf King, he ſhould paſs for an Enemy to the Emperor. For upon theſe Words, he led Jeſus out of the *Pretorium*, and ſeated himſelf on his Tribunal, in a Place call'd *Gabbatha*, and in *Greek*, *Lithoſtrotos*, that is to ſay, pav'd with Stones. Being there, he ſaid: Behold your King. But they cry'd: Away with him, away with him, crucify him. He anſwer'd: Shall I crucify your King? To which the Chief Prieſts replied: We have no other King but *Cæſar*.

Seeing therefore that he could not gain his Point, and that all his Endeavours for the ſaving of Jeſus ſerv'd only to increaſe the Tumult, he order'd ſome Water to be brought (*Mat.* xxvii. *Mat.* xv. *Luke* xxiii. *John* xix.) and waſhing his Hands in the Sight of all the People, he ſaid to them: I am

innocent of the Blood of this juſt Man, look you to it. All the People anſwer'd: Let his Blood fall on us and on our Children. The Deſtruction of *Jeruſalem*, which happen'd forty Years after, and thoſe Calamities which attended it, were the fatal Accompliſhment of this Curſe, which theſe Wretches pronounc'd againſt themſelves, in wiſhing the Blood of Jeſus Chriſt might fall on their Heads. At preſent they obtain'd what they aſk'd; and *Pilate*, not able any longer to withſtand their Cries, releas'd *Barabbas*, condemn'd Jeſus, and abandon'd him to them, that they might make him be crucify'd.

Chap. XXXIX. *Jeſus is crucified.* (Mat. 27. Mark 15. Luke 23. John 19.)

THEY then took Jeſus, ſtript him of the ſcarlet Robe, cloath'd him in his own Garments, and led him to the Place of his Suffering, call'd *Calvary*, and in *Hebrew*, *Golgotha*. They loaded him with the Croſs to which he was to be faſten'd, and when they were gone out of *Jeruſalem*, they laid it on the Shoulders of a Man of *Cirene*, call'd *Simon*, whom they met on the Way and oblig'd him to carry it after Jeſus. Amidſt the Crowd of Enemies, who triumph'd in ſeeing him, whom they ſo unjuſtly hated, led to die, a great Number of People and of Women follow'd him in Tears and beating their Breaſts. He turn'd to theſe Women, and ſaid to them: You Daughters of *Jeruſalem*, weep not for me, but for yourſelves and for your Children; becauſe the time draws near, when it will be ſaid, that happy are the barren wombs which have born no Children, and the Breaſts that have ſuckled none. They ſhall then ſay to the Mountains: Fall upon us; and to the Hills, cover us. For if the green Wood be treated thus, what will become of the dry? That is to ſay, If the Innocent be chaſtis'd with ſo much Rigour, what ought the Guilty to expect? It is eaſily comprehended, that Jeſus foretold

told to theſe Women, what was to happen during the Siege of *Jeruſalem*, where the *Jews* could have wiſh'd to be cover'd by Mountains, to eſcape the Fury of their Enemies, and the Women who had no Children were to be judg'd happy in Compariſon of thoſe who had the Sorrow to ſee theirs either ſlaughter'd or famiſh'd before their Eyes.

When they were come to *Calvary*, they preſented to Jeſus Wine mingled with Myrrh and Gall; but having taſted it, he would not drink it. Some ſay it was a Cuſtom with the *Jews*, to make the Criminals, at their Execution, to drink a certain compounded Wine, to fortify their Heart; but that nothing was given to Jeſus but what was exceeding bitter, in order to increaſe his Suffering. After this he was faſten'd to a Croſs between two Criminals, whom they had led with him, and who were crucify'd on each Side of him; according to that Prediction of *Iſaiah*: He was counted among the Wicked, *Iſaiah* liii. 12.

Pilate made alſo an Inſcription, which expreſs'd the Cauſe of Jeſus's Condemnation, and it was put at the Top of the Croſs over his Head. It was in *Hebrew*, *Greek* and *Latin*, and in theſe Words: JESUS OF NAZARETH KING OF THE JEWS. The Chief Prieſts were diſpleas'd at it, and deſir'd *Pilate* not to put King of the *Jews*, but that he ſtil'd himſelf King of the *Jews*; to whom *Pilate* anſwer'd: What I have written, is written.

CHAP. XL. *The Words of Jeſus on the Croſs.*

(Mat. 27. Mark 15. Luke 23. John 19.)

SO ſoon as Jeſus was on the Croſs, he pray'd for his Perſecutors, and ſaid to God: Father, pardon them, for they know not what they do. The Soldiers who had crucify'd him took his Garments, divided them into four Parts, one for each Soldier, and caſt Lots to know which Part each of them ſhould have. They alſo took his Coat, but as it

had no Seam, being all one Piece from Top to Bottom, inſtead of cutting it, they ſaid among themſelves: Let us caſt Lots who ſhall have it: And thus they fulfill'd that Prophecy of the *Pſalm*: They have parted my Garments, and caſt Lots for my Coat.

Mean-while, all the People ſtay'd before the Croſs to look on Jeſus, and made a Mockery of him. They that paſs'd by join'd Blaſphemies to Injuries, and nodding the Head, ſaid: Thou, who deſtroy'ſt the Temple of God, and rebuild'ſt it in three Days, now ſave thyſelf: If thou art the Son of God, come down from this Croſs. The Chief Prieſts, the Doctors of the Law and the Rulers ſcoff'd at him: He has ſav'd others, ſaid they, and he cannot ſave himſelf: If he is the King of *Iſrael*, if he is the Chriſt, the choſen one of God, let him now come down from the Croſs, and we will believe in him: He puts his Confidence in God; if then God loves him, let him deliver him; ſince he ſaid he was the Son of God. The Soldiers, who were poſted near the Croſs to guard him, inſulted him like the reſt; ſaying Save thyſelf, if thou art the King of the *Jews*: Nay, even one of the Thieves, who were crucify'd with him, treated him in the like manner: If thou art the Chriſt, ſave thyſelf, and us with thee. But the other reprehended him in theſe Terms: Have you then no Fear of God, you who ſee yourſelf condemn'd to the ſame Puniſhment? And as for us, it is with Juſtice, for we only ſuffer, what we have deſerv'd by our Crimes; but this Man has done no Ill. Then addreſſing himſelf to Jeſus, he ſaid: Lord, remember me, when you ſhall be in your Kingdom. Jeſus anſwer'd him: I ſay to you in Truth, that this Day you ſhall be with me in Paradiſe; that is, in the Place of Reſt, where the Souls of the Saints were, which was that ſame Day to be a delicious Paradiſe, by the Preſence of Jeſus Chriſt.

In

In the great Number of Perſons, who ſtood round the Croſs, there were ſeveral of thoſe Women who came from *Galilee* with Jeſus, and aſſiſted him with their Monies. All his Acquaintance were likewiſe preſent, who at a Diſtance beheld what paſs'd; but the Bleſſed Virgin, *Mary Magdalen*, and another *Mary* kept near the Croſs, and *John* the Son of *Zebedee* ſtood by the Bleſſed Virgin. Our Saviour therefore having ſeen his Mother, and near her the Diſciple whom he lov'd, ſaid to his Mother: Woman, behold your Son: And to the Diſciple; Behold your Mother. From that Time the Virgin Mother, according to the Fathers, dwelt with the Virgin Diſciple, to whoſe Care her Son had recommended her. And it is no longer to be wonder'd, ſays St. *Ambroſe*, that this Apoſtle has ſpoken ſo divinely on the great Myſteries of Religion, ſince he had with him the Auguſt Sanctuary, in which the Author of all Myſteries had been conceiv'd.

It was not as yet Noon-day, when Jeſus was nail'd to the Croſs; and a little after Noon-day, the Sun began to be obſcur'd, and the Air was all cover'd with Darkneſs 'till Three o'Clock: About that Hour, Jeſus cried aloud, ſaying *Eli, Eli, Lamma Sabacthani*; that is, My God, My God, why haſt thou forſaken me? Some of thoſe, that were preſent, hearing him ſay, *Eli, Eli*, and not underſtanding the *Hebrew* Tongue, in which theſe Words ſignify My God, My God, believ'd that he call'd the Prophet *Elias* to his Aſſiſtance.

CHAP. XLI. *The Death of Jeſus.* (Mat. 27. Mark 15. Luke 23. John 19.)

JESUS had done and ſuffer'd all that had been foretold of him in the Scripture; and nothing now remain'd for him to fulfill but this Sentence of the *Pſalm* lxviii. They have given me Gall for my Meat; and when I thirſted, they gave me Vinegar to drink. That he might not therefore fail

of performing whatever his Father had commanded him, he ſaid: I thirſt. Immediately one of the Soldiers ran to take a Sponge, dipt it in a Veſſel that was there full of Vinegar, and having put it on the End of a Reed he offer'd him to drink, ſaying: Stay, let us ſee if *Elias* will come and take him from the Croſs. Jeſus having taken Vinegar, ſaid: All is conſummated. Then crying a ſecond time with a loud Voice, he ſaid: Father, into your Hands I commend my Soul, and in ſaying theſe Words he bow'd down his Head and expir'd.

That ſame time the Vail of the Temple was rent in two from the Top to the Bottom, the Earth trembled, the Rocks were ſplit, the Sepulchres were open'd: And, when Jeſus was riſen from the Dead, many Bodies of the Saints being rais'd to Life, went out of their Tombs, and appear'd to ſeveral Perſons in *Jeruſalem*.

Many Prodigies terrify'd the Captain and the Soldiers that guarded Jeſus, and under the Impreſſion of this Fear they cried: This Man was truly the Son of God. All the People, that were preſent at this Spectacle, were no leſs ſtruck than they; inſomuch that they all return'd home beating their Breaſts.

Mean-while, the *Jews* not willing that the Body of Jeſus and thoſe of the Thieves, who had been crucify'd with him, ſhould remain on the Croſs during the Sabbath-day, deſir'd of *Pilate* that their Legs might be broken, and their Bodies be remov'd. Soldiers therefore were ſent, who broke the Legs of the two Thieves; but coming to Jeſus, and finding him already dead, inſtead of breaking his Legs, one of them pierc'd his Side with a Lance; and immediately there came out Blood and Water. Thus were two Prophecies fulfill'd at once. The firſt is in theſe Terms: They ſhall ſee him, whom they have pierc'd, *Zach.* xii. 10. And the other ſays, in ſpeaking of the Paſchal Lamb which was a Figure

gure of Jeſus Chriſt, you ſhall not break any of its Bones, *Exod.* xii. 46.

CHAP. XLII. *The Burial of Jeſus.* Mat. 27. Mark 15. Luke 23. John 19.)

THERE was among the Diſciples of Jeſus, a Man of Eſtate and Conſideration, born at *Arimathea*, a Town of *Judea*, whoſe Name was *Joſeph*. 'Tis true, he had only been in ſecret a Diſciple of Jeſus, becauſe he fear'd the *Jews*; but he had no Part in their Crime; and tho' he held his Rank among the Rulers of *Jeruſalem*, he had not conſented to any thing they did againſt the Son of God. The Death of his Maſter having render'd him more couragious, he went without Fear, and aſk'd *Pilate*'s Leave to carry away his Body in order to bury it. *Pilate* could not eaſily be perſuaded, that he was dead ſo ſoon; but being aſſur'd of it by the Centurion, he granted the Body to *Joſeph*, and commanded it ſhould be given him.

Joſeph therefore went and bought a Sheet to bury *Jeſus*, took his Body, and let it down from the Croſs. *Nicodemus*, that Ruler who came to Jeſus in the Night, deſir'd to partake with *Joſeph* the Glory of paying theſe laſt Duties to their Maſter. He brought about a hundred Weight of a Mixture conſiſting of Myrrh and Aloes, and they two together wrapt up in Linen Cloths with the Perfumes the Body of our Saviour, and bury'd it after the uſual Manner of the *Jews*. In the Place where Jeſus was crucify'd, there was a Garden, and in this Garden a Sepulchre, which *Joſeph* had caus'd to be cut in the Rock, in which no Body had ever been laid. There they plac'd the Body of Jeſus and retir'd, after that *Joſeph* had rowl'd a great Stone to the Entrance of the Tomb. *Mary Magdalen* and the other Women, who had been preſent at the Death of our Saviour, aſſiſted likewiſe at his Burial, took Notice where they laid him; and having

ing taken their Meaſures, went to prepare ſome Perfumes, that ſo ſoon as the Sabbath, which was the next Day, was paſs'd, they might come and embalm him.

Jeſus dying, and being buried on *Friday*, the Day following, the Chief Prieſts and *Phariſees* met together, went to *Pilate* and ſaid to him: My Lord, we remember, that this Impoſtor (ſo they call'd Jeſus) while he was yet alive, ſaid he would riſe again three Days after his Death. Command therefore his Sepulchre to be guarded 'till the third Day, leſt his Diſciples ſhould come in the Night and ſteal his Body, and tell the Pe ple he is riſen from the Dead; and ſo a new Error worſe than the former ſhould be ſtarted. *Pilate* anſwer'd, that they might make it be guarded as they lik'd beſt; and they went to the Sepulchre, ſeal'd it, and plac'd Guards at it.

Chap. XLIII. *The Reſurrection of Jeſus.* (Mat. 28. Mark 16.)

THE Day after the Sabbath, the firſt Day of the Week, which we call *Sunday*, *Mary Magdalen* and the other Women, having prepar'd the Spices on *Friday* in the Evening, went early in the Morning to embalm the Body of Jeſus, and arriv'd at his Sepulchre as the Sun was riſing. As they had ſeen the Entrance of it ſtopt with a great Stone; they were much in Pain, and ask'd one another on the Way, who would remove for them this Stone? But it had been remov'd before they arriv'd: For an Angel, whoſe Face was as bright as Lightning, and whoſe Garments were as white as Snow, being come from Heaven, had thrown away the Stone, and was ſitting on it. At the ſame time there happen'd a great Earthquake, which, join'd to the Preſence of an Angel, had ſo frighted the Soldiers, who guarded the Sepulchre, that they became as dead. So, when the Women were

were come to the Tomb, they ſaw neither Stone nor Guards to hinder their entring; but were ſtrangely ſurpris'd, when being enter'd they found not the Body of Jeſus.

Mary Magdalen ran that Moment to ſeek the Apoſtles, and having met with *Peter* and *John*, ſhe ſaid to them; They have taken away the Lord out of the Sepulchre, and we know not where they have put him. Theſe two Diſciples departed immediately and ran to the Tomb: *John* arriv'd the firſt, and bowing down to look into the Sepulchre, yet without going in, ſaw the Linen Clothes which were there on the Ground: *Peter* came after him, went in and ſaw, beſides the Shrowd, the Handkerchief, which had been put on the Head of Jeſus, folded up and laid apart. *John*, who alſo in his Turn went into the Sepulchre, ſaw the ſame, and both of them believ'd, that their Maſter's Body had been taken away, as *Mary Magdalen* told them. For as yet they knew not what the Scripture taught; neither did they reflect on what Jeſus ſo often told them, that he ſhould riſe again from the Dead. So they return'd home, and *Peter*, as he return'd, admir'd with himſelf at what had happen'd.

CHAP. XLIV. *Jeſus appears to* Magdalen. (Mark 16. John 20.)

AS for *Magdalen*, who came back with them to the Tomb, ſhe went not away with them, but ſtaid weeping there, and her Love making her uneaſy, ſhe bow'd down to look into the Sepulchre. There ſhe beheld two Angels cloth'd in white, in the very Place, where the Body of Jeſus had been, the one at the Head, the other at the Feet. Theſe Angels ſaid to her: Woman, why do you weep? She anſwer'd; becauſe they have taken away my Lord, and I know not where they have put him. Having ſpoken theſe Words, ſhe turn'd, and ſaw a Man, who aſk'd her: Woman, why do you weep?

weep? Whom do you ſeek? She taking this Man to be the Perſon, who took care of the Garden, where the Tomb was, ſaid to him: Sir, If you took him away, tell me where you have put him, and I will carry him off. She was going to leave him, when calling her by her Name, he ſaid to her, *Mary*; at which ſhe turning immediately, diſcover'd him to be Jeſus, and in a Tranſport of Joy, cried out, *Rabboni*, which is to ſay, my Maſter. Jeſus ſaid to her: Touch me not, for I am not yet gone up to my Father; but go and ſeek my Brethren, ſo he call'd his Apoſtles, and ſay to them from me: I aſcend to my Father and your Father, to my God and your God. She going without delay to ſeek the Apoſtles, whom ſhe found in Affliction and in Tears, inform'd them, that ſhe had juſt ſeen the Lord, and related what he had commanded her to ſay to them; but they gave no Credit to what ſhe ſaid.

Chap. XLV. *Jeſus appears to the Women.* (Mat. 28. Mark 16. Luk: 24.)

MEAN while the other Women who had ſtay'd by the Sepulchre, could not recover themſelves from the Trouble that had ſeiz'd them, for not having found the Body of Jeſus; and this Trouble was increas'd, upon their ſeeing two Men, who appear'd to them in glittering Robes. They were the two Angels, whom *Magdalen* had ſeen in the Sepulchre. While they were under this Conſternation, and caſt their Eyes on the Ground, the two Angels ſaid to them: Why ſeek you among the Dead, him who is living; You ſeek Jeſus of *Nazareth*, who was crucify'd. Fear not; he is riſen, as he ſaid: Call to mind what he ſaid to you, when he was in *Galilee:* The Son of Man muſt be deliver'd into the Hands of Sinners, muſt be crucify'd, and riſe again the third Day. Come, and ſee the Place, where he was laid; and go without delay.

delay, and tell his Diſciples and *Peter*, that he is riſen from the Dead. They added, that he would go before them into *Galilee*, and there they ſhould ſee him, purſuant to his Promiſe. Theſe Words recall'd to their Remembrance the Promiſe of Jeſus; and the Information given them of his Reſurrection, abated the Fear that had ſeiz'd them upon the Sight of theſe Angels. They immediately went from the Sepulchre in order to acquaint the Apoſtles with what they had ſeen. But, in their Way, they met Jeſus, who ſpoke to them; and they, tranſported with Admiration and with Joy, approach'd him, embrac'd his Feet and ador'd him. Fear not, ſaid he to them; go and tell my Brethren to go to *Galilee*, for there they ſhall ſee me. Away they went, and related all that happen'd to them, to the Apoſtles, and to all the other Diſciples; but all, they told them, was taken to be no better than a Dream, and none believ'd them.

While theſe holy Women executed the Orders, given them by the Son of God, to announce his Reſurrection to the Apoſtles, ſome of the Soldiers, who had been appointed to guard his Sepulchre, and ſtruck as it were dead at the Sight of the Angel, who had remov'd the Stone, went to *Jeruſalem*, and gave an Account of what had paſs'd, to the Chief Prieſts. Upon this, the Prieſts and the Rulers met, and after having conſulted together, they gave a large Sum of Money to the Guards, to engage them to ſay, that in the Night when they were aſleep, the Diſciples of Jeſus carried off his Body. The Soldiers receiv'd the Money, and ſaid what they had been taught, ſo that this Report was ſpread abroad, and continu'd for a long Time among the *Jews*.

CHAP. XLVI. *He appears to two Diſciples and to* Peter. (Mark 16. Luke 24.)

ON the ſame Day two of his Diſciples went to a Town call'd *Emmaus*, about ſeven Miles and

and a half diſtant from *Jeruſalem*, and on the Way entertain'd themſelves with all that had paſs'd the three laſt Days, when Jeſus join'd them, and began to walk with them, without being known. He aſk'd them, of what they were talking, and what was the ſubject of their Sorrow. One of them, nam'd *Cleophas*, ſaid to him: Are you alone ſuch a Stranger in *Jeruſalem*, as not to know what has paſs'd in it theſe laſt Days? And what, reply'd he? They anſwer'd: Concerning Jeſus of *Nazareth*, who was a Prophet powerful in Works and Words, and in what manner the Chief Prieſts and the Magiſtrates deliver'd him to be condemn'd to Death, and crucify'd him. Yet we, continu'd they, were in hopes, it was he that would redeem *Iſrael*; and after all it is now the third Day ſince theſe Things happen'd. Indeed ſome of the Women that were with us, have ſtartled us. For having been very early at the Sepulchre, and not having found his Body, they are come back and ſay, that even Angels had appear'd to them, and aſſur'd them he was alive. Some of our men alſo went to the Sepulchre, and found all things as the Women had related to them, but ſaw not him. Here Jeſus took Occaſion to reproach them ſeverely for their Unbelief: O you ſenſeleſs Men, ſaid he to them, whoſe Heart is ſo heavy and ſlow to believe all that the Prophets have foretold: Was it not neceſſary that the Chriſt ſhould ſuffer all thoſe things, and ſo enter into his Glory? Then he explicated to them all that had been ſaid of him throughout the Scriptures, beginning with the Books of *Moſes*, and continuing through the Prophets.

When they were nigh the Town, he walk'd ſtill on, as if he intended to go farther; but the two Diſciples forc'd him to ſtop, ſaying: Stay with us, for it is now late, and the Day is far ſpent. He went in therefore, and ſitting down to Table with them, he took Bread, bleſs'd it, and having broken it,

gave

gave it to them. That ſame Moment their Eyes were open'd to ſee, what they could not ſee before, that is, to diſcover Jeſus, who immediately diſappear'd from before them. They ſaid one to the other: Did not our Heart even burn within us, when he convers'd with us on the Road, and expounded the Scriptures to us? They aroſe that Moment, and return'd to *Jeruſalem*, where they found the Apoſtles and the other Diſciples aſſembled, who ſaid that Jeſus was truly riſen from the Dead, and that he had ſhewn himſelf to *Peter*. They likewiſe related, what had happen'd to them on the Road, and how the Lord had made himſelf known to them, in the breaking of Bread. This hinder'd not, but that ſeveral of the Diſciples were ſtill incredulous.

Chap XLVII. *He appears to the Apoſtles.* (Mark 16. Luke 24. John 20.)

IN the Place, where the Apoſtles were aſſembled for fear of the *Jews*, they entertain'd themſelves with all theſe different Apparitions of their Maſter; when in the Evening of the ſame Day being at Table, and the Doors of the Room, where they ſate, being ſhut, Jeſus preſented himſelf among them, and ſaid: Peace be with you; 'tis I, be not afraid. Having ſaluted them in this manner, he reproach'd them for their Unbelief, and for the Hardneſs of their Hearts, becauſe they would not believe his Reſurrection, nor yield to the Teſtimonies of thoſe, who had ſeen him alive again. The Apoſtles were ſtruck with Aſtoniſhment and Fear, and imagin'd they ſaw a Spirit and a Phantom. But Jeſus, to recover them from their Fright, ſaid: Why are you troubled, behold my Hands and my Feet. It is I myſelf. Touch me, and conſider that a Spirit has neither Fleſh nor Bone, as you ſee I have. Then he ſhew'd them the Wounds of his Hands and Feet, and that of his Side. The Apoſtles could not yet believe what they

ſaw, ſo tranſported they were with Joy and Admiration, when Jeſus aſk'd, if they had any thing to eat. They preſented to him a Piece of a broil'd Fiſh and a Honey-comb, and he eat of them in their Sight; not to feed himſelf, for his Body having chang'd its State by his Reſurrection, no longer wanted Nouriſhment, which is only neceſſary in this mortal Life: But to remove all the Doubts of his Diſciples, and convince them by the moſt ſenſible Proofs that it was himſelf, and that he was truly riſen from the Dead. After having eaten before their Eyes, he gave them what remain'd, and ſaid a ſecond time: Peace be with you; he added: As my Father ſent me, ſo do I ſend you; after which he breath'd on them, and ſaid: Receive the Holy Ghoſt; whoſe Sins you forgive, they ſhall be forgiven; and whoſe Sins you retain, they ſhall be retain'd.

Thomas was not with the other Apoſtles, when Jeſus appear'd to them, in the manner we have juſt related, when therefore he was return'd, they told him they had ſeen the Lord; but he anſwer'd: If I ſee not in his Hands the Mark of the Nails, and put not my Finger into the Hole of the Nails, and my Hand into the Wound of his Side, I will not believe it. The Son of God, who made all theſe Incredulities ſerve to eſtabliſh the Faith of his Reſurrection, would not abandon this Apoſtle to his Infidelity. For this Reaſon, eight Days after, the Apoſtles being ſtill in the ſame Place, and *Thomas* with them; he enter'd, the Doors being ſhut, ſtood in the middle of them, and ſaluted them, ſaying: Peace be with you. Then addreſſing himſelf to *Thomas*, he ſaid: Bring hither your Finger, and conſider my Hands, ſtretch out your Hand, and thruſt it into my Side, and be not incredulous, but faithful: Then *Thomas*, entirely chang'd, cry'd out: My Lord and my God! Jeſus ſaid to him: *Thomas*, you have believ'd, becauſe you have ſeen: Happy they who believe without having ſeen.

CHAP.

CHAP. XLVIII. *A miraculous Fiſhing.* (John 21.)

HE ſhew'd himſelf another Day to ſome of his Diſciples on the Shore of the Lake of *Genezareth*, *Peter*, *Thomas*, the two Sons of *Zebedee*, *Nathaniel* and two others being together, and *Peter* telling them, that he was going to fiſh, they all reſolv'd to go with him. They took Ship, and caſt a net into the Water, but that Night they caught nothing. The Morning being come, Jeſus preſented himſelf on the Banks, his Diſciples not knowing who he was, and aſk'd them: Children, have you any Thing to eat? They anſwer'd, that they had not. And he ſaid to them: Caſt the Net on the right ſide of the Ship, and you will find ſome. They caſt it immediately, and caught ſo great a Quantity of Fiſh, that they could not pull it up. Then *John* the belov'd Diſciple of Jeſus ſaid to *Peter:* It is the Lord, and *Peter* immediately put on his Coat, which he had thrown off, in order to fiſh, and jump'd into the Water, to go quickly to his Maſter, on the Shore. The other Diſciples, who were not above two hundred Cubits from Land, came to it with their Ship; drawing with them the Net full of Fiſh. Upon landing, they found ſome Coals lighted, a Fiſh laid upon them, and ſome Bread. Jeſus ſaid to them: Bring ſome of the Fiſh, you have juſt caught. And immediately *Peter* going aboard, dragg'd to Shore the Net, in which there were an hundred and fifty three large Fiſhes; and the Goſpel remarks, that tho' the Net was loaded with ſo great a Number, it was not broken. Jeſus then ſaid to them: Come, and dine. They advanc'd without daring to aſk him who he was, becauſe they knew very well it was their Maſter, and Jeſus having taken the Bread, diſtributed it among them, and did the ſame with the Fiſh.

Chap. XLIX. *Jeſus commits his Sheep to St. Peter.* (John 21.)

AFTER they had eaten, Jeſus ſaid to *Peter*: *Simon* Son of *Jonas*, do you love me more, than theſe love me? He anſwer'd: Yes, Lord, you know I love you. And Jeſus ſaid to him: Feed my Lambs. He aſk'd him a ſecond time: *Simon*, Son of *Jonas* do you love me? Yes, Lord, anſwer'd *Peter*, you know, I love you. Jeſus repeated to him: Feed my Lambs. Infine, he put the ſame Queſtion to him a third time; and *Peter* troubled, that his Maſter ſeem'd to doubt of his Love, anſwer'd: Lord, you know all Things, you know I love you. Our Saviour having thus made his Apoſtle repair, by a treble Teſtimony of his Love, the Fault he had committed, in denying him three times, committed to him the Care of his Sheep, in ſaying to him again; Feed my Sheep.

He added, in Truth, in Truth I ſay to you; when you were younger, you girded yourſelf, and went whither you pleas'd: But when you are grown old, you ſhall ſtretch out your Hands, and another ſhall gird you, and lead you whither you would not. The Goſpel ſays, that Jeſus by theſe Words ſignify'd by what Death *Peter* was to glorify God; and in effect they agree perfectly well with the Martyrdom of this Apoſtle, who, as Tradition teaches us, was nail'd to a Croſs after the Example of his Maſter.

After this, Jeſus order'd *Peter* to follow him; and *Peter* looking back, ſaw *John* the belov'd Diſciple of our Lord, coming after him, and upon ſeeing him ſaid to Jeſus: And, Lord, what is to become of this Man? But Jeſus check'd his Curioſity, by teaching him, that he was not to trouble himſelf with what muſt happen to others, and bid him make it his only Buſineſs to follow him. He ſaid to him alſo, in regard of *John*: I will have him remain ſo, till I come;

or

or according to other Editions: If I will have him to remain ſo, till I come, what is that to you? Theſe Words made the Apoſtles believe that *John* was not to die; but this Evangeliſt, who relates all this himſelf, remarks that Jeſus ſaid not, he ſhould not die: And Hiſtory teaches us in effect, that he died. But the Meaning of the Words of Jeſus perhaps was this: That he would have this Diſciple remain as he was till Death; which is to ſay, that he ſhould not die like St. *Peter*, a violent Death; for theſe Words, Till I come, may ſignify according to the Language often us'd in the Scripture, Till I come to take him out of the World by Death. In effect St. *John* liv'd till after the Deſtruction of *Jeruſalem*, and died only a natural Death.

CHAP. L. *He inſtructs the Apoſtles.* (Mat. 28. Mark 16. Luke 24. Acts 1.)

THE Son of God appear'd to his Apoſtles ſeveral other times during the forty Days of his ſtaying on the Earth after his Reſurrection; and he ſo appear'd to them, ſays St. *Luke*, in order to aſſure them by many Proofs that he was riſen to Life, and to inform them of the Kingdom of God. As he had deſign'd they ſhould call Men by their preaching to the Poſſeſſion of this Kingdom, he gave them the Inſtructions neceſſary to a due Diſcharge of this Function. He explain'd to them all that had been ſaid of him in the Law of *Moſes*, in the Books of the Prophets, and in the Pſalms, and open'd their Minds to underſtand the Senſe of the Scripture. He ſhew'd them it was neceſſary, according to what was written, that the Chriſt ſhould ſuffer death, that he ſhould riſe again the third Day, and that in his Name Penance and the Remiſſion of Sins, ſhould be preach'd throughout all Nations, beginning from *Jeruſalem*.

He communicated to them the Authority he had

receiv'd from his Father, and ſaid to them: All Power is given to me in Heaven and on Earth: Go therefore through all the World to preach the Goſpel, and teach all Nations, baptiſing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; and teaching them to obſerve all the Things, which I have commanded you. He added, that they who would not believe them, ſhould be condemn'd; as, on the contrary, that they, who with a lively Faith believ'd their Word, and receiv'd Baptiſm, ſhould be ſav'd, and even do Miracles, driving out Devils, ſpeaking new Tongues, taking Poiſon without Hurt, and curing the Sick, by the laying on of their Hands. Infine, as the Apoſtles would have need of Strength, to exerciſe the Miniſtry he entruſted to them; he aſſur'd them of his Protection, in ſaying, that he was always with them, even to the End of the World; and he promis'd to endue them with Power from above by the Holy Ghoſt, whom he would ſend from Heaven to them.

CHAP. LI. *The laſt Apparitions of Jeſus Chriſt.* (Mat. 28.)

IT is very probable, that he gave them a conſiderable Part of theſe Inſtructions in his famous Apparition upon a Mountain of *Galilee*, where he had order'd them to meet. It was there that, before his Death, he had promis'd to ſhew himſelf to them; and, on the Day of his Reſurrection, the Angels, and he himſelf, had order'd the Holy Women, to advertiſe his Diſciples to repair to *Galilee*. They went thither; there they ſaw him, as he had promis'd, and ador'd him. It is probable, that all his Diſciples were there, as well as his Apoſtles; and that it is of this Apparition St. *Paul* ſpeaks, when he ſays, that Jeſus Chriſt, at one and the ſame Time, appear'd to above five hundred Brethren, 1 *Cor.* vi. 15. The ſame Apoſtle inform-

us likewiſe, that he ſhew'd himſelf to *James*; but ſays not in what manner.

Infine, he appear'd, for the laſt Time, to his Apoſtles in *Jeruſalem*, where he order'd them to remain, till they had receiv'd the Holy Ghoſt, whom he promis'd them in theſe Terms, *Luke* xxiv. *John* baptiz'd in Water; but ſome few Days hence, you ſhall be baptiz'd, that is, immers'd in the Holy Ghoſt; which ſignifies that they were to be fill'd, and, as it were, overflow'd by him. They aſk'd him: Lord, is it now the Time, that you will re-eſtabliſh the Kingdom of *Iſrael?* He anſwer'd, that it was not for them to know the Times and Moments, which God has reſerv'd to his Sovereign power. But you ſhall receive, ſaid he, the Power of the Holy Ghoſt, who ſhall come down upon you; and you ſhall bear me Witneſs in *Jeruſalem*, in all *Judea* and *Samaria*, and to the utmoſt parts of the Earth.

CHAP. LII. *The Aſcenſion of Jeſus Chriſt.* (Mark 16. Luke 24. Acts 1.)

THESE, according to St. *Luke*, were the laſt Words of Jeſus Chriſt on Earth. If he ſpoke them immediately, before he quitted his Apoſtles, it was at *Bethany*, whither he led them the Day of his Aſcenſion; or, on Mount *Olivet*; from whence it appears, by St. *Luke*, that he rais'd himſelf to Heaven. He lifted up his Hands to bleſs his Diſciples; and, in bleſſing them, he ſeparated himſelf from them, and they ſaw him mount towards Heaven; till a Cloud, into which he enter'd, took him out of their Sight. They attentively look'd after him, and, as they had loſt the Sight of him, two Men, cloath'd in white, on a ſudden appear'd, and ſaid to them: Men of *Galilee*, why ſtand you looking up to Heaven? This Jeſus, who, in quitting you, is taken up into Heaven, will come in the ſame manner, you have ſeen

him

him go. The Apoſtles ador'd him, who had juſt quitted Earth, to ſit in Heaven, at the Right-Hand of God? that is, to receive, in his ſacred Humanity, the Reſt and Glory, which was to be the Reward of his Labours and Sufferings. They left Mount *Olivet*, full of Joy, and return'd to *Jeruſalem*; where, after ten Days, they receiv'd the Holy Ghoſt. Then they went to preach everywhere, purſuant to the Orders they had receiv'd from their Maſter; and the Lord confirm'd, by Miracles, the Word he had put in their Mouths.

CHAP. LIII. *The Glorious Life of Jeſus Chriſt in Heaven.* (John 20. 30.)

HERE is the Sum of what the Goſpel teaches us concerning the life of Jeſus Chriſt on Earth. Not but that he did infinite other Actions and Miracles: But all of them were not written; and what has been written, ſuffices for our Salvation, if in reading, we believe him to be the Son of God, *John* xiv. 1. This Life, he has promis'd us, is the ſame, into which he enter'd by his Aſcenſion. For he acquainted his Apoſtles, that he went to prepare a Place for them: And St. *Paul* aſſures us, (*Heb.* vi. 19, 20.) that for us he enter'd into Heaven as our Præcurſor, that we may follow him from this time forward by Hope, and that this Hope ſerves us as a ſtrong and ſure Anchor, in the various Agitations of this mortal Life.

As for the Life, Jeſus Chriſt enjoys in Heaven, the Goſpel informs us, that he ſits on the Right-Hand of God. He ſits, which is to ſay, he is there at Reſt, having nothing more to do, or to ſuffer in that ſacred Humanity, to which he united himſelf for our Salvation. And he ſits on the Right-Hand of God, foraſmuch as this Humanity holds near God, the firſt Rank in Glory, and is rais'd above all Creatures.

This Reſt, which Jeſus Chriſt enjoys for himſelf,

ſelf, hinders him not from acting for us; and tho' he ſits on the Right-Hand of God, St. *Stephen*, notwithſtanding, ſaw him ſtanding there, (*Acts* vii. 55.) In effect, as he came to Earth, not only to merit the Glory of that Body and Soul, he took in the Womb of a Virgin; but likewiſe to work the Salvation of all, who ſhould believe in him; if, now, there be nothing more to do for his Sacred Humanity, he has, ſtill to act for the Salvation of his Saints, till all of them are enter'd into the Participation of his Glory. In Heaven, therefore, he finiſhes this great Work of Man's Redemption, which he began on Earth. 'Tis from thence, that being Head of the Church, as the Apoſtle calls him, (*Epheſ.* i. 20 c. iv. 13.) he governs her, by the Paſtors he gives her; enlightens her by his Doctors; ſanctifies her by his Sacraments; protects her by the Succours of his Grace; and gives her Life by his Spirit.

It is there, (1 *John* ii. 1.) that he prays inceſſantly for us, and ſerves as an advocate to plead our Cauſe before his Father; as our Mediator, to offer him our Prayers, and obtain us the Graces which we aſk; as our High-Prieſt and Victim, in offering ſtill daily that ſame Blood which he once ſhed on the Croſs for the Salvation of the World. Hence St. *John* (*Apoc.* v. 6.) beheld him in Heaven, under the Figure of a Lamb, ſlain and laid on the Altar, which is before the Throne of God. He is there on a Throne of Grace and Mercy, that we may go and find him in a ſeaſonable Time, in order to obtain the Remiſſion of our Faults, before he appears on the Throne of his Juſtice to judge the World. (*Heb.* iv. 16.)

'Tis from thence, infine, that he calls us, and will have us to conſider him in that Glory, which he merited for himſelf, and for us, by the ſhedding of his Blood, that the View of the Goods eternal

nal he prepares for us, may give us a Contempt of all earthly Things, and incite us to follow him in the Way he has trac'd for us; that is to ſay, to imitate the Examples he has ſet before us in his mortal Life, of which we have given the Hiſtory in this Book.

'Tis the Exortation of St. *Paul*, in theſe Words, which expreſs the Advantage, we ought to make, of all that has been ſaid of the Life of Jeſus Chriſt. (*Heb.* x. 19.) We have Liberty to enter with Confidence into the heavenly Sanctuary, by the Blood of Jeſus, in following this new Way which he has trac'd out to us, in his own Fleſh: And ſince he is in Heaven, the High-Prieſt, eſtabliſh'd over the Houſe of God, let us approach him with a Heart truly ſincere, and with a full Faith, with a Soul cleans'd from the Stains of a bad Conſcience, and with a Body which retains the Purity, it receiv'd in the pure Water of Baptiſm. Let us continue firm and immovable in our Faith, and in the Hope of that Glory, he has promis'd us; ſince he is faithful in his Promiſes. And that we may deſerve it, let us incite one another to Charity, and to good Works, and be the more encourag'd, as we ſee our laſt Day approaching. For if we voluntarily ſin, after having receiv'd the Knowledge of Truth, what can we expect but a terrible Judgment, and the Rage of that jealous and avenging Fire which ſhall conſume the Enemies of God? A Man, who had broken the Law of *Moſes*, was, without Mercy, condemn'd to die; how much more, think you, ſhall he deſerve worſe Puniſhment, who has trampled under Foot the Son of God, who has accounted as a vile and profane Thing the Blood of the Teſtament, by which he was ſanctify'd; that is, who has profan'd, by Sin, the Blood of Jeſus Chriſt, by which he was purify'd in Baptiſm, and has affronted the Spirit of Grace? For we know, who it is, that has ſaid: Revenge is reſerv'd to me, and

I ſhall

I ſhall know, how to take it. It is a dreadful Thing to fall into the Hands of the living God.

CHAP. LIV. *The Concluſion.*

THIS Living God, of whom St. *Paul* ſpeaks, is the very ſame Perſon, we have ſeen in this Hiſtory, dying on the Croſs for the Salvation of Men. He was judg'd; but he will judge in his Turn, and judge us upon the Inſtructions he has given us, and the Examples he has left us in his mortal Life. He liv'd ſubject to our Miſeries, and ſuffer'd Death, which was the Puniſhment of Sin; But he roſe again glorify'd, and enter'd into the Poſſeſſion of an eternal Happineſs. He was firſt, what we are, that we may be one Day, what he is. If we imitate his Life and Death, we ſhall follow him in his Reſurrection and his Glory. But we muſt not pretend to the Happineſs he now enjoys, if we walk not in the ſame Way, in which he walk'd to arrive at it.

We not only renounce the Glory to which he calls us, but moreover conſign ourſelves to everlaſting Torments, if we neglect to obey his Laws, and to imitate his Actions. For there are but two Ways; one of which leads to Life, and the other to Death: And whoſoever is not in the firſt, by a neceſſary Conſequence walks in the ſecond.

Jeſus Chriſt is himſelf the Way, that leads to Heaven; and we walk by him, when we practiſe the Truths he has taught, and make his Life the Model of ours. To live otherwiſe than he liv'd, is not to follow him, but to go aſtray and loſe ourſelves. 'Tis a Point, that is generally too little conſider'd: Men examine not the Way they tread, but ſtill purſue it, and at the End of their Courſe they find themſelves in the Precipice, becauſe they have follow'd the Track, which leads People to it.

Chriſtians therefore cannot do any thing of more Importance to their Salvation, than to meditate continually

continually on the Life of Jeſus Chriſt, and to look upon it as the Glaſs, in which they are to diſcover the Defects and Blemiſhes of their own: They muſt conſider Jeſus Chriſt on Earth as their Guide and their Light, and comparing what they do, with what he did and taught, confeſs they are in Darkneſs and out of the Way, when their Conduct bears not a due Conformity to his Examples, or to his Precepts. They muſt conſider him in Heaven, as the End, to which they ought continually to aſpire, in order to animate themſelves, by the proſpect of the Glory he has promis'd them, amidſt the Fatigues and Difficulties of the ſtraight Way they are to take: Infine, they muſt think continually on his firſt and ſecond Coming. The firſt has taught them the Preparation, they are to make for the ſecond, and in this they will be judg'd by the Inſtructions given them in the former. No Plea ſhall be then allow'd from the Cuſtoms, Examples and falſe Notions of the World, by a Judge, who has forewarn'd them, that he will judge them by the Doctrine he himſelf has taught, and by the Life he led, to be the Model of theirs.

To appear therefore with Confidence before him in that great Day, when he ſhall judge all Men, let us liſten to the Admonition given us by his belov'd Diſciple. And now, little Children, abide in him; that when he ſhall appear, we may have Confidence, and not be confounded by him at his Coming. (1 *John* ii. 28.) And to know what it is to abide in Jeſus Chriſt; let us ſeriouſly conſider theſe other Words of the ſame St. *John*: He that ſays, he abides in Jeſus Chriſt, ought himſelf to walk as he has walk'd. (1 *John* ii. 6.)

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TABLE

Pointing out the Book, the Chapter, and the Page, when neceſſary, in which will be found the Subſtance of the Goſpel, that is read on a Sunday, Holy-day, Vigil, Ember-day, or any Day in Lent.

FIRST SUNDAY OF ADVENT	Book IV. ch. 16
2 *Sunday*	B. II. ch. 20
3 *Sunday*	B. I. ch. 16
Ember-Wedneſday	B. I. ch. 2
Ember-Friday	B. I. ch. 3
Ember-Saturday	B. I. ch. 13
4 *Sunday*	B. I. ch. 13
Chriſtmas-Eve	B. I. ch. 5
Chriſtmas-Day, 1*ſt Maſs*,	B. I. ch. 7
2 *Maſs*,	B. I. ch. 7
3 *Maſs*,	B. I. ch. 6
St. *Stephen*,	B. IV. ch. 14
St. *John*,	B. IV. ch. 19

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